

# THE MONTH

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IN THE PRESS

The Final Section of the New Testament

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President of St. Joseph's Diocesan College, Upholland.

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## EDITORIAL COMMENTS

### Russia enters the League of Nations

**N**O Christian can view without much misgiving the entry, on September 18th, of Russia into the League of Nations with a permanent seat on the Council. There were protests, abstentions and adverse votes in the Assembly: there were demands for stringent conditions of good behaviour and for some evidence of a change of heart, but the prevalent feeling of the League members was that the balance of advantage lay in admitting to their society, without any stipulations or reserves beyond what the Covenant itself expresses, a people which numbered 160 millions and covered one-sixth of the world's territory. Probably if Japan and Germany had not both given notice to quit, the League would have shown more reluctance about securing this new recruit, whose hostility to ideas of world co-operation had previously been so marked, and who had laid aside that hostility only for the sake of gaining much needed strategic security. But the League felt that it could not, in the circumstances, afford to miss the chance of a further approach towards universality, and that, as for conditions, the *amour propre* of so powerful a State would not tolerate a demand for a more explicit assurance of international good manners than that given in the Aim of the League itself—"the prescription of open, just and honourable relations between nations." We agree with *The Times* (September 20th) in regretting that, instead of minimizing the requisites for enrolment, the League did not, in view of Russia's real desire to enter, hold out for the explicit repudiation of the subversive propaganda in other countries which the Soviets have so long practised, as well as of the religious intolerance they are guilty of at home. *America* (September 8th) quotes a report of the Argentine Minister of the Interior to the effect that, out of 225 revolutionary publications in the Argentine, forty are issued in Russian, thirty-three in Yiddish, and twenty-seven in Ukrainian:

a sample, no doubt, of what goes on all over the world. Perhaps now that the Soviet delegate can be questioned, and if need be arraigned, in the League Assembly, these attacks on the foundations of society will cease.

### **The League not conspicuously Christian**

**I**N our rightful indignation against Soviet malpractices, domestic and foreign, which for years have cried to Heaven for vengeance, let us not forget the equivocal record, from the standpoint of Christian practice, of many nations already members of the League, not by way of palliating the crimes of the U.S.S.R., but so as to induce a more honest acknowledgment of manifold shortcomings. Mexico, in the hands of a ruthless gang of atheists, need only be mentioned; Spain, a while ago, was emulating Russia. Human rights are little regarded in Fascist countries. Japan is notoriously imperialistic. The League, according to the *Manchester Guardian* (September 14th), has "impartially included wolves and sheep and wolves in sheep's clothing." On the whole—and this accounts for its weaknesses and failures—the League has been a very poor exponent of Christian principles, and Christians rally in its support more on account of what it may become through their own exertions than of what it is at present. If the other nations had really been zealous for the recognition of human and divine rights, they would have united immediately after the Bolshevik revolution to save Russia from ruin: it is much too late now to try to cure that tyranny by coercion or by ostracism: we can only hope that association with other nations will mitigate its anti-social and anti-Christian attitude. The entry of Russia may possibly cause Japan and Germany to recall their "notices to quit," to the great benefit of that "world-consciousness," which excessive nationalism is tending to destroy; moreover, it gives hope to the teeming multitudes of oppressed Russians of some alleviation of their lot. For the International Labour Office, the chief aim of which is the humanizing of labour-conditions all over the world, will now have to concern itself with the conditions of the workers there. On balance, then, and always provided that Catholics do their part in strengthening the League, it would seem that good may come out of formally associating the Soviets with its activities. If it be said that all depends on Russia keeping its word, the whole assump-



tion of the Covenant is that *all* its signatories will stand to their undertakings. In spite of the Soviet's bad record, there seems no reason for pessimism.

### **The Ex-Soldiers' Pilgrimage of Peace**

**T**HERE is no pessimism in the hearts of those thousands of Catholic ex-combatants, from sixteen different nations including Germany, who, at the moment of writing, are on pilgrimage at Lourdes, to beseech the Queen of Peace to intercede for a war-scourged world, once more blindly heading towards destruction. If only the spirit of these ex-enemies and ex-allies, now united in filial homage at Mary's feet, could be spread throughout the whole Catholic body, the fear and greed and hatred and pride that infect the various Governments to-day would be powerless to plunge their peaceful peoples into war again. If, without the strong support of the Lord, the individual State cannot achieve security, much more is that guardianship needed for the Community of States, and who have a clearer obligation to implore it than the children of His universal Church, members of the mystical Body of Christ which war so cruelly and wantonly rends? Let no one deride the feebleness of the League of Nations, whose own conscience accuses him of neglect to pray continually for its success. Its feebleness may be partly due to his lack of Christian zeal. We hope that this soldiers' pilgrimage, the first in which former foes have combined, will inspire Catholic non-combatants also amongst the nations to unite as fervently, in prayer as well as in policy, for the same high cause.

### **Peace-work in London**

**W**E might in this connexion call attention to the Autumn programmes of those bodies in our midst, whose function precisely is to unite and co-ordinate Catholic endeavours to further the Peace of Christ—the "Catholic Council for International Relations" and the "Breakepeare Club"—as they show with what vigour Catholics in London and its neighbourhood, in common with similar organizations abroad, are carrying out the teachings of the Church. The C.C.I.R., taking as its text-book "International Ethics," published by the American "Association for International Peace," has arranged a course of six lectures before Christ-

mas to be discussed by its Study-circles; as well as a number of luncheon-parties to be addressed by eminent speakers; whilst the Club has scheduled a succession of "Catholic-problem" lectures and a series of meetings for its various linguistic groups—French, German and Spanish: the fixtures being so distributed as never to interfere with one another. A detailed list of them, with terms of membership of the Club, can be had from the Hon. Secretary (Kensington Palace Mansions, De Vere Gardens, London, W.8). All this shows a gratifying amount of energy in an all-important movement, and there seems no reason why similar activities of the C.C.I.R. should not be extended to other great towns.

### "Back to Sparta" in Italy

**W**HAT is to become of Catholic Italy? On September 18th, the Government passed a series of laws, the effect of which is meant to "militarize" the whole State and imbue its youth from the earliest possible years with the glories of war and a "passionate eagerness for military life." Military training for all males is to begin at the age of eight, and to continue for ten years after discharge in adult life. Boys are to be taught to regard all other nations as potential enemies and, therefore, "to make a comparative study of all the armed forces of the other principal States." Christianity would have us look upon all men as brothers, and to check our natural desire for our country's greatness and prosperity by a proper regard for the welfare of other nations, but the Absolute State must aim at supremacy abroad as well as at home. Nothing that we condemned in Prussianism, to overthrow which fiendish philosophy we made the sacrifices of the Great War, is worse than this monstrous system imposed by force of law on a Catholic people. When Signor Mussolini began to expound his views on education, shortly before the ratification of the Lateran Treaty, the Pope<sup>1</sup> with Apostolic frankness, condemned his encroachments upon the rights of the parents and of the Church, and his claim that the State should "rear a race of conquerors, bred to conquest"—a claim which the present laws aim precisely at fulfilling. "If all

<sup>1</sup> Speech to the College of Mondragone, May 15, 1929: v. *Osservatore Romano*, May 16th. See further, the long and very important Letter issued by the Pope on May 30th (see *The Tablet*, June 22, 1929), wherein he sums up various misinterpretations of the Concordat, up to date, and vindicates, very fully, the independence of the Church in her own sphere. We hope this authoritative comment on the evils of Fascism will be included in a new edition of the C.T.S. collection of Papal Encyclicals.

States breed with a view to conquest," asked the Pope with gentle irony, "what, then, will happen?" Unfortunately, the Fascist State, deaf to the Papal warnings, has set no check on the logical development of its erroneous principles, with the result that its leader has openly proclaimed himself a militarist with all the unChristian implications of that term. Bernhardi himself would have applauded his speech to the troops on August 24th—its pagan fatalism, its apotheosis of military force, its contempt for the reign of law, its appeal to the sword. Here are a few sentences :

We are becoming—and shall become so increasingly because this is our desire—a military nation. A militaristic nation, I will add, since we are not afraid of words. To complete the picture, warlike—that is to say, endowed ever to a higher degree with the virtues of obedience, sacrifice, and dedication to country. This means that the whole life of the nation, political, economic and spiritual, must be systematically directed towards our military requirements. War has been described as the Court of Appeal between nations. And since the peoples do not become crystallized but pursue the course dictated by their strength and by their historical dynamic nature, it falls that, in spite of all conferences, all protocols, and all the more or less highest and best intentions, the hard fact of war may be anticipated to accompany the human kind in the centuries to come just as it stands on record at the dawn of human history.

No doubt it will, if civilization comes to reject the Christian principles on which it is based, and nations pursue aims "dictated by their strength and their historical dynamic nature," and not by regard for justice and charity. This proposed perversion of youth in the interests of a pagan ideology is an alarming sign of the times. No wonder that the *Stampa* of Turin exclaims, in spite of the censorship, "To find anything like this, one must go back to Sparta."

### Poland and Minorities

THE sudden and dramatic repudiation by Poland, in the Assembly on September 12th, of the regulations of the Versailles Treaty regarding minorities, need not be taken as a defiance of the League, but only as a device to call attention, in a way which cannot be evaded, to a long-standing griev-

ance. The various Peace Treaties maintained some 30,000,000 people, in large ethnic groups, under alien rule and, in order to prevent the grievances likely to arise, certain newly-constituted States—Poland, Czechoslovakia and Yugoslavia—agreed to guarantee to their minorities, under the sanction of the League of Nations, as a matter of international concern, equal civil and political privileges without distinction of race, language or religion. The same obligation was imposed by the actual Peace Treaties on Austria, Hungary, Rumania, Greece and Turkey, whilst, on their entry into the League, these Minority clauses were voluntarily accepted by the Baltic States and Albania. Thus the group of States lying roughly between Russia and Germany, some fourteen in number, of which Poland is by far the greatest in numbers and area, are under international obligations to treat their minorities fairly, whereas the others may, as far as League sanctions are concerned, deal with them as they please. What Poland has long demanded, and now presses for, is the extension of the Minorities clauses to all nations. On the face of it, it is unfair that there should be any discrimination. None was originally intended, for in 1919 it was proposed that minorities wherever found should be protected by international agreement. But the Great Powers, unhappily and unwisely, did not welcome the suggestion, and from the very start "minority" problems have agitated the League of Nations. Singularly enough, it was the Italian delegate who, at the first (1920) Session of the League Council, declared most clearly and emphatically the duties of a civilized State to members of another race under its sway, and protested that never, never would the population of Austrian South Tirol, now become Italian, have cause to regret their severance from their native country. Singularly, we say, for Italy, for a time at least, violated every rule of justice and prudence in dealing with those expatriated Austrians—a bad example too closely followed by Rumania and other "Succession" States. The Polish proposal that the League should make the special minorities-regime universal, was discussed by the Sixth (Political) Committee of the Assembly, but having thus, in rather risky fashion, drawn attention to her view, Poland did not press the matter to a decision. At the same time, the grievance remains for future consideration, and the League will have to settle, when the much-needed revision of the Treaties is taken in hand, some uniform method of securing the rights of groups under alien rule.

### Arms Traffic Scandals

**A**FTER many months of preparation, a Senatorial Committee of Enquiry into the American Munitions Industry opened in Washington on September 4th, having for object, according to the Secretary of State, Mr. Hull—"to expose the vast and unimagined abuses in the munitions trade, with a view to remedial action either by legislation or otherwise." It has been in session ever since, eliciting such a volume of evidence regarding the anti-social, anti-humane and constructively anti-Christian malpractices of the Arms Traffic that we may hope that the eyes of the public will be at last opened to one of the main causes of the prevalence of the war-spirit in a world ruined by war. There are many books published, containing revelations of the iniquities of this traffic in death: none can be more effective than the witness, often dragged from unwilling agents, strongly corroborated by authentic documents, and sometimes suppressed at the instance of interested Governments, to the cold-blooded manipulation of war-tendencies all over the world with the view of stimulating demand for those sinister wares. Without taking all that is being said before the Committee as gospel, we find an accumulation of documented charges which brands the whole business as essentially vicious, although not always illegal. It is to be hoped that the Report of this Committee will be published in readily accessible form, for it must surely further the Peace movement, and that similar investigations will be opened in all the arms-making countries. We may be ready enough to expose our lives for the love of country, yet be pardonably reluctant to make the sacrifice in order to keep up the dividends of some international armaments combine. The whole mentality of the war-trader is indicated by the efforts made by the Peruvian agent of an American firm to be elected Peruvian representative at the Disarmament Conference "in order to safeguard the munitions interests." The interests of the public, of peace and justice, of humanity, are of little account in this most equivocal form of trade, which reeks of bribery and underhand influence, of lying and misuse of Government positions, and of cynical satisfaction in the spread of belligerency. When will responsible statesmen have the sense to see that war will never cease, so long as powerful private financial interests can add to their wealth by its continuance?

### **Austria and Catholicism**

**T**HE account of present-day Austria in our present issue from first-hand observation by an expert Catholic social worker, may surprise some readers, who imagine that, because the little Republic ranks as a Catholic country, has been the scene of such mighty exploits for the Faith as the defeat of the Turks, commemorated last May, and gives its rightful place to the Church in the discharge of all her proper functions, the state of Catholicism there leaves nothing to be desired. Would that it were so, but, unfortunately, Austria, like every other country in which the rightful, material claims of the worker have not been the constant and immediate care of their pastors, vast numbers of the labouring classes have looked to the Socialists and to Socialistic theories for the relief and guidance which the clergy, hide-bound by the traditions of another day, failed to give them. Similarly in Spain, as the excesses of the republican revolution proved, millions of the workers had been allowed to get out of touch with a Church whose officials should, like their Master and Model, have had and shown compassion for the multitude. There is, of course, much to be urged in explanation—the interference of the State, political disturbances, clerical poverty, as well as the constant exertions of the Sower of Tares—but, inevitably, the separation of the Church of the poor in any country from those members which should be her special predilection, argues some lack of the Apostolic spirit in her pastors. So we have the sad spectacle of multitudes of Austrians looking to Moscow rather than to Rome for their social regeneration, and multitudes of other Austrians so blinded by political fanaticism as to be willing to barter their Catholic independence for the pagan ideals of Nazi-ism. Against both, the murdered Chancellor, Herr Dollfuss, stood like a rock till his cowardly opponents wrought his death. If only the workers had had time to realize that his chief aim was to abolish in Austria that hateful creation of godless Capitalism—the proletarian wage-slave—they would surely have rallied to his support. In the vocational guilds or groups or estates—it is not easy to find a fit word for a new thing—which his new Constitution provides, the very possibility of class-war is abolished, and the worker acquires the status due to him as an essential factor of production. But Marxism had already got hold of most of the industrial workers, and Nazi-ism had debauched a considerable number of the educated Austrians,

before the gallant little Chancellor had time to re-organize the Republic on Catholic lines. Meanwhile, it is significant that, coincident with his active measures of reform, the bishops recalled from purely political posts many of the clergy which the old regime had thus employed. The social regeneration of Austria, grown so painfully lax in primary matters of morals, lies with the Church, of which she was once the proud defender.

### **Can Mammon be Exorcized by Law?**

THE powers given by Congress in June, 1933, to President Roosevelt to restore the welfare of the country by reforming its financial and industrial systems, were so extensive that many spoke of him as a dictator. But the term, in this case, was very loosely applied. A dictator who allows unfettered criticism of his administration, evasion of his reforms, the existence of opposition parties, the occurrence of extensive strikes, has not learned even the first elements of the policy which has found such capable exponents amongst us in Europe. If Mr. Roosevelt were really a dictator, he would cause Messrs. Stalin, Hitler and Mussolini to blush for their order. Yet, with nothing like their powers, he has attempted a task far more difficult than theirs, for in endeavouring to abolish the abuses of Capitalism and inaugurate a new industrial system, he has had to deal with more intractable material. The Federal structure, which leaves the several States independent except in points specified in the Constitution, is itself a formidable obstacle to speed and uniformity of action, but the chief opposition comes from the intensity of the domestic class struggle in a country where the service of Mammon has been for so long open and uncontrolled and unabashed. Both Capital and Labour resent adverse interference with their traditional freedom, and have so little appreciated the President's ideals that they have kept all along at their old practices—the former evading or resisting the law whenever it tends to diminish their profits, the latter freely coming out on strike for better industrial conditions. Thus the patient for whom the President is prescribing renders it hard, by his struggles and contortions, to administer the remedies, and to make matters worse, rival practitioners stand by the bedside and dispute their methods and efficacy. Ex-President Hoover has written a whole book of arraignment called "The Challenge of Liberty," which, according to



*America* (September 15th), is virtually a plea for *laissez-faire*, although inspired with zeal for political freedom, and prominent politicians have formed an "American Liberty League," the voice of which, according to the same journal (September 8th), "bears a remarkable resemblance to the voice of Wall Street." We do not presume to estimate for ourselves the real bearing of these indications of revolt. We mention them here only to show what a man, who sets out to cleanse the Augean stables of godless commercialism, has to encounter, and what feeble chances of success the most desirable of enactments of social justice have, unless they can find response in a public conscience enlightened by Christian principles.

### **Labour a Barrier to Fascism**

OF the two chief bodies of organized Labour in this country—the Trade Union Congress and the Labour Party—the former represents the economic, and the latter the political, aspect of the Movement. It is in this latter that Socialists properly so-called—men who seek to improve labour conditions by changing the whole structure of society—are mainly to be found. The members of the Trade Union Congress by comparison are rather Conservatives than Communists. In fact, at their Weymouth meetings which began on September 4th, Mr. Citrine roundly declared—"The Trade Union movement is as much opposed to dictatorship from the Left as from the Right," and it was because he felt that Communism had everywhere ceased to be a force that he devoted his speech to the denunciation of Fascism alone. The real bulwark against Communism in Germany were the very conservative Trade Unions, Catholic and non-Catholic, which Herr Hitler has swept away. Truly, Labour has reason to denounce dictatorships which, whether Communist as in Russia, or Fascist as elsewhere, tend equally to enslave the workers, much more thoroughly than do unjust economic conditions. And not only are the workers enslaved by the emergence of supposed "supermen." The fulsome adulation which their followers heap upon der Führer and Il Duce is itself a sign of slave-mentality, as disgusting in the utterers as it is unhealthy for the recipients. A man who can say, as Dr. Frank, Reich Commissioner of Justice, is reported to have said, "Hitler is lonely. So is God. Hitler is like God," or who can insist, as Herr Lutze did at the Nuremberg rally on September 9th, on "the imperative duty of blind obedience to the Führer," has already lost his human dignity. Such



extravagant claims on behalf of a man, whose real quality is as yet uncertain, is a natural development of State-worship which reached its height in the apotheosis of the living Roman Emperor. No wonder that poor Herr Hitler, bemused by such heady incense, oracularly declared, at the Nazi rally, "that there will be no further revolution in Germany for a thousand years and that the People's Executive [meaning himself] has in Germany to-day the power to accomplish everything." We read in the Acts that a certain utterance of Herod Agrippa was hailed by his hearers with the cry—"It is the voice of a god." We sincerely hope that the Nazi dictator will escape Herod's further experience. But it is a very sound instinct that moves our Trade Unions to protest against the spirit of Fascism wherever displayed.

### Churchmen, Modern and Young

THE rather wearying rehearsal of their unbeliefs with which the "Modern Churchmen" are annually wont to regale the silly season, was enlivened this year by the emergence of a new element, yet one quite in harmony with their principles—the Young Modernists—who held a meeting at the end of the Conference and said severe things about the backwardness of their elders. It must have been something of a shock to these latter, who surely have done their best to reduce the Creeds to a series of optional and very dissolving views, to be accused of being behind the times. Yet, we are told (*Times* report, September 10th), by the Rev. H. F. D. Sparks, of Oxford,

that the picture of Jesus Christ which had been put before us by some of the elderly Modernist theologians is completely out of date, and is not based upon the most modern critical scholarship of the Gospels. The Anglo-Catholics have accepted the most recent critical scholarship on the Bible, but the Modernists have done nothing whatever.

Hard words to address to a zealous body of men who have laboured long to represent Our Lord as a mere man, "with the outlook of a Galilean peasant." What more could these impatient youngsters want? At this very Conference Canon Streeter suggested that "some of the sayings attributed to Christ in the Gospels might have been made by some later prophet, believing himself to be under the influence of Christ's spirit." Surely, armed with this criterion, a suffi-

ciently bold "higher critic" could readily discard every inconvenient text?

### The Nemesis of Private Judgment

A PERUSAL of the reports of the Conference, even in the brief *Times* summary, makes one wonder what there is left for the Young Modernists to achieve in the way of free-thinking. They are surely as free to think what they like, as is every other member of a Church that disclaims the prerogative of authoritative teaching. It is really liberty of *expression* which is denied some of them by unsympathetic bishops. Yet their elders seem unconscious of this disability. The Rev. J. S. Boys-Smith, of Cambridge, groups the Gospel miracles into three categories—the improbable, the less improbable and the quite probable—and thus expresses *his* free-thinking—"that Jesus really restored a man's ear, after his ear had been cut off, is not credible." As for the accounts of raising from the dead, "he could not himself believe that they were correct." And it was much the same in regard to the Creeds, belief in which, the beneficed Anglican clergy have still to profess. Professor Bethune Baker proclaims that he will not be driven out of the Church of England. "It is worth saving." But he will stay in that Church only on his own terms. He would be content for the present with "a certain amount of relief from the constant use of the Creeds." Here we have again that curious Anglican conception that an act against conscience does not matter if it is performed only occasionally. The Modern Churchmen, to give them their due, are quite honest in their unbelief, and they publish every year the Reports of their Conferences for all to read, all unconscious that their critical attitude, their objections, their doubts, their rationalizing, were familiar to the Church from the beginning—the "modern mind" in every age resents authoritative teaching. Consequently, with no Divine help to interpret revelation for them, they do the best they can with the only instruments they have, their own fallible and limited intellects. They differ from other Anglicans only in being more logical. Their brethren, faced by the results of rationalizing, fall back on feeling. "The Modernist relies on his intelligence to tell him what to believe," said a recent High Church preacher, "but the Catholic [*sic*] relies on *belief through experience*." There seems little to choose between rationalism and emotionalism: both are equally subjective; neither furnishes any basis for faith.

## TOLPUDDLE AND ITS MORAL

A RETROSPECT OF THE TRADE UNION MOVEMENT, 1799—1934 <sup>1</sup>

CO-OPERATIVE and trade societies have not yet ceased to celebrate the centenary of the Tolpuddle Martyrs, and the President of this year's Trade Union Congress (September 4th) affected to see in the "massacred" Viennese Socialists victims of the same type of oppression. The condemnation of six Dorchester labourers to seven years' exile in the penal-labour settlement of Botany Bay, in May, 1834, provided the last, and perhaps the most famous legend in the Saga of early Trade Unionism. The history of workmen's combinations in the eighteenth and early nineteenth centuries is similar to that of any other growing institution: it is a record of struggle against oppression, of midnight meetings on draughty moors, secret oaths, and constant imprisonment. It must be noted in justice, however, that the numerous laws which prohibited most types of combination until the close of the eighteenth century had not been passed for that specific end. *Laissez-faire* had as then no influence, and it was a political assumption that it was the function of the State to regulate industrial conditions. The objects of the laws were the fixing of wages and prices, enforcement of contracts of service, arrangement of the apprenticeships and similar matters. It was conceived that in Parliament lay the power and the duty of providing remedies and solutions for industrial and labour problems; consequently, no individual or society could assume a definitive part in any affair for which

<sup>1</sup> Since the Webbs commenced their researches about forty years ago into the historical development of Trade Unionism, Trade Union literature has become more considerable in volume. "Industrial Democracy" (2 Vols.) and "The History of Trade Unionism," by Sidney and Beatrice Webb, still remain the classic authorities. The work of a prominent unionist of the late nineteenth century may also be mentioned: "The Conflicts between Capital and Labour," by George Howell. Among modern works, compact historical and theoretical accounts are to be found in "Organized Labour," by G. D. H. Cole (1924), and "Labour Organization," by J. Cunison, M.A. (1930). The struggle for status is traced in "The Legal History of Trade Unionism," by S. Y. Hedges and Allan Winterbottom (1930); this volume contains an analysis of the Trade Disputes and Trade Unions Act of 1927, which was designed to safeguard the community and to prevent a purely political use of a General Strike. "Trade Union Documents," edited by W. Milne-Bailey (1929), is a very instructive collection of Union rules, political pronouncements, etc., by unionists and others during the past hundred years on the nature, functions and future of Trade Unions.

a legal solution existed. It was illegal, therefore, for any combination to approach or bargain with an employer over a contract in the same way as it would be illegal for a member of the Catholic Church to summon a council to discuss the possibilities of change in an already defined doctrine. Nevertheless, certain types of combination were permitted right throughout the eighteenth century, namely, associations to enforce the laws. There are a number of instances of workmen combining to petition the Commons, the Lords and the Privy Council against law-breaking employers. The fact that the laws against association operated equally against employers' combinations demonstrates that they were intended to protect not merely the interests of masters and men, but those of the whole community.<sup>1</sup> Still, the incidental result was to keep the workers in a state of helplessness. Associations of employees, or Trade Unions in the modern sense of the term, commenced to come into being shortly after 1700, and increased rapidly towards the end of the century, each fresh advance being countered by a fresh statute; the State appeared determined to retain its sovereignty in social and economic affairs. But towards the end of the eighteenth century, Parliament may rightly be accused of unjust discrimination. The old idea of an impersonal State with sovereign powers to legislate for industry in the common interest began to give way to the policy of *laissez-faire*: politicians, having realized that Parliament, an oligarchy consisting almost entirely of land-owners, industrialists and their nominees, represented only the Capitalist class, did not scruple to act accordingly. As a result, the compendious Anti-Combination Acts of 1799—1800 were not the efforts of an impartial legislature to protect the population from price fluctuations, but the legislation of one class against another. The Acts were deliberately designed to abolish workmen's associations. Previously, in any dispute between masters and men, the central or local government had promptly fixed the price or the wage or the hours of work. So long, therefore, as the State attended to these matters, it was possible to argue that Trade Unions were unnecessary, but the practice gradually fell into disuse, and by the Acts of 1799—1800 the Public Authority formally resigned its sovereign power of determination and left all things to be settled by the masters and the men. Nevertheless, it reinforced

<sup>1</sup> But nothing could prevent informal collaboration of employers: in practice, even formal associations of employers were not interfered with. The J.P.'s were already operating "class" justice.

and added to the existing laws against Trade Unions. It was a clear case of persecution. Parliament had identified itself with the industrialists and, while waiving its own power of intervention and protection, still denied to the workers the right to defend themselves. It was this infamous legislation that gave a momentous fillip to the Trade Union Movement.

We may roughly divide the history of the Trade Unions in Britain into four eras: (1) 1700—1800, the main features of which we have just described; (2) 1800—1850, a period of violent struggle during which the Anti-Combination laws were repealed, though the common law continued to be used against unionists, a period in which Trade Unionism was frankly an aggressive revolutionary movement dominated by the Communistic genius of Robert Owen; (3) 1850—1875, during which unionists fell back on a reform policy and endeavoured to eschew strikes and finally won legal status for Trade Unions; (4) 1875—1934, when the fully recognized Unions, in order to retain the reforms already won, and also to give effect to social theories, used their organization of the workers to win representation for Labour opinion in that national legislature which had previously oppressed them.

Perhaps the most significant result of the Anti-Combination laws was to intensify the old struggle between masters and men in each trade, and to broaden it into the modern "class-war." The openly political aspect of Trade Unionism, particularly during the first thirty or forty years of the nineteenth century, gave some excuse to the dominant classes for the open warfare they conducted against the Unions. Nevertheless, both Parliament and the industrialists were responsible for the diverting of the workers' energies from the sphere of bettering work-conditions to that of political reform. By the outlawry of institutions through which normal discontent could be voiced, the worker, practically prevented from taking any action within the existing system to better his conditions, was driven to look to and to work for the reform, and even the overthrow, of that system. The iniquitous "Six Acts" of 1819 gave into the hands of the judiciary and the masters even more efficient instruments for enforcing the laws against combination. By these Acts the right of public assembly was practically abolished, magistrates were authorized to issue search-warrants for arms, all the workers' journals were compelled to pay a stamp-duty so onerous as to cause many of them to cease publication, and the scope of law concerning

sedition libels was extended. These laws effectively prevented the workers from combining to seek repeal, and the ultimate repeal of the Anti-Combination laws was not the outcome of a popular movement. Francis Place, himself an employer, by use of his extraordinary gift of political sagacity, succeeded almost single-handed in pushing through the Repeal Act of 1824. Place's strategy was to lull the Government into believing that his agitation for a Committee of Inquiry was concerned with matters of no importance. Ministers, therefore, did not bother to superintend the selection of committee members. Looked upon as one of the perennial Commissions of Inquiry of very little interest, some difficulty was found in enlisting the required quota of committee men; the result was that Place experienced no opposition to electing his own list of men. The Committee was, in fact, "packed." Place further showed wisdom in specifying as the terms of reference the emigration of artisans, the exportation of machinery, the associations of workmen. The Government members (who were responsible for committing the Ministry to give effect to the measure that was ultimately drafted) snatched eagerly at the bait. They viewed the Inquiry as being principally concerned with finding a way to repeal the prohibition of machinery exports. This appeal to industrial cupidity was successful, and the Government members swallowed the repeal of the Anti-Combination laws. But though Parliament had been hoodwinked, the provincial employers took fright. The shipping community (which has always maintained hostility towards Trade Unionism) was particularly frenzied, and through their efforts a bill was passed in 1825 which, however, only fell little short of Place's Act of the previous year. Parliament, though nominally restoring the common law prohibitions of combinations, exempted combinations for regulating wages and hours of work. The Unions had won the right of collective bargaining and the right to strike, which indeed are the very essence of Trade Unionism.

Unfortunately, the redress had been granted too late to stem the political orientation which persecution had given to labour opinion; and the Unions almost immediately began to use their freedom not so much to secure the original aims of Trade Unionism (which related solely to working conditions and remuneration) as to secure a renewal of the political and social fabric.

In the early 'thirties, the Capitalist Press was full of misgivings regarding what it called "the Trades Union." It obviously referred to something other than the small, and often short-lived, local clubs which offered benefits for sick or unemployed members; it also did not refer to the few national unions which came into existence after the Emancipation of 1825. Quite outside the Trade Union Movement there had existed many individuals, both workers and members of the *intelligentsia*, who had imbibed the social and republican ideas which had energized throughout Europe since the French Revolution. Most of these Utopian philosophers confined their activities to the writing of books and pamphlets and set on foot no political movement. The only organized movement with a Left tendency was the amorphous association of the Radicals and the Chartists, with which the workers, for so long inhibited from normal progressive combination within their trades, soon found themselves entangled. The agitation for adult franchise had seemed to them the only method of obtaining the reliefs which the forbidden trade unionism would have secured. The emancipation of the Unions, as we have said, came too late to prevent this entanglement with politics; and while, on the one hand, the unionist workers had made contact with a political faith, one of the most noted of the Utopian philosophers stepped across from his side into the heart of the Trade Union Movement. Robert Owen, an avowed Communist, and the Father of British Socialism, conceived the idea of uniting all wage-earners in a common society for the protection of Labour and for engaging in communal production. Owen, like all other political prophets since his day, realized that the Unions were the active proletariat and that no social policy could succeed which they did not support. In January, 1834, he began to organize his Grand National Consolidated Trades Union, a Union of Trade Unions: this was the "Trades Union" so much dreaded by the Capitalist journals. Owen had been by no means disillusioned by the recent failure of his community of New Harmony in America, and he set out to renew the experiment of socialized ownership and production through the British Trade Unions. His G.N.C.T.U. was to be a federation comprising all the workers in the British Isles and containing National Orders or Companies corresponding to the various trades and industries. The vocationalism of his theory of social organization forecasted the corporative



idea to be found in Syndicalism, Fascism, Guild Socialism and other theories. Like all Utopians, and particularly like the modern Communist, Owen had little patience with pure Trade Unionism, which seeks sectional amelioration within the existing system and so works against revolution, or with the Radical agitation for extended franchise which foreshadowed constitutional or Parliamentary Socialism. Owen's organization was the framework of a future commonwealth; it was an extension of Industrial Democracy. But Owen did not progress far towards a Workers' Republic, though he succeeded for a few months in keeping alive a type of organization which has never re-appeared in the British Labour world. The modern T.U.C. is but an annual delegate convention, while its Council possesses influence rather than power. Owen disregarded politics entirely, believing that socialized industry would cause both political executive and chamber of deputies to fall into desuetude. But the Government and the employers could not afford to ignore him, and the Tolpuddle case was a prime example of the lengths to which they were prepared to go to crush the "Grand National." Though the specific Anti-Combination laws of the eighteenth century had been abolished, the Government had partially re-introduced the old common law (some of which dated back to the fourteenth century) which, with a certain amount of wrenching of the text, had been used to support the Anti-Combination Laws. It must be mentioned, too, that the considerable use of spies and *agents provocateurs* by both Government and masters during the period of persecution had driven the Unions more and more into the ways of Continental secret societies. Elaborate rituals and initiation ceremonies formed part of the constitutions of most of the Unions; an oath was tendered to each new member. In the district round Dorchester, the farmers had broken a wage-contract with their men and had reduced the weekly wage from ten to seven shillings. Two Tolpuddle labourers appealed to the G.N.C.T.U., and two Owenite officials visited the village. They advised the men to form an Agricultural Labourers' Union to be affiliated to the Owenite organization, and supplied the men with the code of the requisite National Order. The farmers, in retaliation, caused the county magistrates to post notices threatening all who joined the Union with transportation. Three days later, the labourers administered the initiation oath to four of their comrades. They were at once



arrested and, after a shameful trial, were sent to Botany Bay. The reply of the Trades Union was to organize a procession and demonstration in London which passed off successfully; but the Government remained adamant on the question of the Dorchester conviction, and the Owenite Union soon collapsed.

The Unions quickly realized that they had narrowly escaped extinction for being the tools of a political theorist, and for the next forty years they retired to the "pure Trade Union" policy. This proved successful, and by 1875, the Unions had won complete freedom. But Owenite influence remained strong for many years, and towards the end of the nineteenth century the Unions (again under the influence of outside *intelligentsia*, the Fabians principally) lent the strength of their organization to the Social-Democratic Federation and to societies which sought to secure the return of workers' candidates to Parliament. Of the first fifty Labour members, thirty owed their seats to the Trade Unions. The Unions, however, took care to form a Trade Union Labour Group to preserve the Unions from extreme Socialist extra-union influence.

Even a brief survey of Trade Union history enables one to see three influential types towards which the Unions tend (1) the benefit and thrift club, (2) the "pure" Trade Union, which provides out-of-work and strike pay, (3) the "political" Union which looks upon itself not merely as an organization for protecting members' interests in the industrial life, but as a part of the national and world-wide fraternity of Labour, which shares the basic political faith of that fraternity and is anxious to assist it.

These distinctions are theoretical in that it would be difficult to point to any Union which exclusively belongs to one or other of the above types; still, Unions have tended and do tend to be more one than the other. In times of militancy, the sick and other benefits are likely to be neglected (these are, in fact, more extensively attended to by such mutual-help societies as the Hearts of Oak), while strike pay is more carefully cherished: during "reformist" periods such as that which preceded the final legalization of the Unions in the 'seventies, Unions discourage strikes and cause strike pay to shrink.

At the present time, Unions show all three aspects; but the "political" tendency of unionism is of the greater interest.

The "sympathetic" strike, though arising out of normal exigencies, has for long been a recognized weapon, and must be classed as more political than industrial. The strike of an entire Union to support a local association can be a purely industrial act, but the strike of one Union (with no grievance) to support another, is definitely political, for it brings pressure to bear on the Government and the community rather than on the employers. Beyond this, there is the extreme Socialist and Communist view of the strike, particularly of the general strike, which is that the strike, apart from its immediate function as an agent of industrial justice, is a weapon in world-wide class-war, a weapon to be used even without a specific grievance on behalf of one political faith against another. As a whole, the Unions have resisted this theory.

It used to be said by a certain type of politician that the errors and vices of Labour Governments were due to their domination by the Trade Unions. We think that the historians both of the past and of the present would subscribe to the opposite conclusion. Extreme Socialist stimulus has never emanated from Trade Unionism as such, but from extra-unionists, from in most cases what we may call the "university" class. The Owenites, the Fabians, and the Crippsians were not, and are not, working men. The Socialist prophets have usually been members of what the French would call the *haute bourgeoisie*. A hundred years ago, the Unions, through circumstances largely outside their control, were momentarily dominated by a political theorist of this type; but, though Socialist opinion has necessarily informed the whole movement, the Unions have ever since taken care to avoid all extremism. We think that, provided the extremist attempt to permeate the Unions is counteracted, the British Unions form perhaps our best safeguard against Revolution. The Trade Union Congress of this year definitely set its face against dictatorship by Right or Left, and several speakers repeated sentiments which were first voiced by sane unionists after the Owenite debacle. Trade Unionism refuses, however sympathetic it may be, to be inveigled from its main function by Socialist wiles. The words of the President, Mr. Andrew Conley, addressed to the Congress on September 3rd, are noteworthy :

We are not concerned with chimerical notions of ushering in a social millennium that is just round the corner, but with organizing the wage earners and using the

power of our organization to secure for them positive, practical and immediate benefits.

The Unions, though still supporting constitutional action for a socialized democracy through the Co-operative and Parliamentary Labour Parties, dissociate themselves from the violent idealism of the Socialist League, and re-affirm that their first concern is with problems of bread and butter, in the solving of which, however, they are prepared to use militant methods.

JOHN QUINLAN.

### *Our Lady of Talacre*<sup>1</sup>

IN a land of magic beauty,  
Where the Faith once wandered free,  
Rests 'neath flowery hill an Abbey,  
Near those fateful Sands of Dee  
Which a Maiden, famed in story,  
Haunts, 'tis said, unceasingly.

Type of Heaven's own Mary calling  
Her loved treasures, sadly lost,  
On the fatal sands of error,  
By the storms of passion tost—  
Sands the tides of time fast cover,  
Where the wayward feet have crost.

Her sweet bell, the measured numbers  
Of each sacred chant and psalm  
Hour by hour pour forth their music,  
Until evening's twilight calm  
Melts into the moonlit solace  
Of soft nightfall's restful balm.

Thus, by heavenly echoes haunted  
And refreshed with silver rain  
Shall the earth yield up her treasure  
In a golden harvest's grain,  
And the land of magic beauty  
Shall be Mary's land again.

ROMUALD ALEXANDER, O.S.B.

<sup>1</sup> Talacre, the ancestral home of the Mostyn family, is now a Benedictine Abbey under the invocation of Our Lady, Help of Christians, where a community of strictly-cloistered nuns, belonging to the English Congregation, settled on March 24, 1921. The Abbey is picturesquely situated on the slope of a finely-wooded hill within sight of the "Sands of Dee," celebrated in Kingsley's poem.

## THE PROBLEM BOY — AND HIS PROBLEM PARENTS

PARENTAL pride is a very strong and real thing. It prevents people seeing things which it would be disconcerting for them to admit are there. Hence, all sorts of domestic excuses are made for the retarded boy. Doctors, and others who are reluctant to tell the truth, which is bound to be badly received, generally express the hope that it will "come right in time," or say that the boy who is dumbest at school is often the most successful in business. Sooner or later the parents have to face the grim fact—generally when the golden years, in which much could have been done, are beyond recall.

Various experiments are tried during boyhood, but they are always devised more in the interests of family pride than of the unfortunate boy himself. For the same reason his disability is also wrongly described. He is said to be highly strung, or to be so mentally active that he is unable to concentrate on the same thing for long, or that he is a martyr to dull headaches. A fall on his head in very early life is usually mentioned as the cause. The fact that the boy has a sub-normal mind, is in need of special education and that also—as is nearly always the case—his whole organism is sub-normal, is ignored.

For the control of a horse driven in a trap, reins are necessary. For the control of our own behaviour certain brain structures are required, and if these are defective or partly lacking, acceptable standards of behaviour cannot be reached or maintained. If even a High Court Judge had a really devastating attack of "encephalitis lethargica" and survived, it would not be astonishing to the medical mind if he afterwards displayed an obvious looseness in financial morality. He might possibly "improve" cheques by altering the amounts. Probably he would be liable to sudden attacks of devastating fury in which he might even assault counsel! This would not imply any deterioration in his own spiritual integrity, absolutely considered. The change in conduct would be due to the fact that portions of his brain tissue had been destroyed through the toxins of the disease.

The development of the brain is gradual, the upper layers being the last to mature. In these upper layers are to be found the mechanisms of repression, and it is on the repression of some impulses and the compression of the activities resulting from others into legitimate channels, that morality depends.

There is a specially pathetic type of defective, nearly always diagnosed very late in boyhood, almost untrainable, for whom nothing seems indicated except custodial care, whose peculiar type of mental deficiency is connected with the phenomena to which reference was made in the opening paragraphs.

This boy does not do well at school. He does not play games, but prefers individual exploits, such as cycling alone, or trying to play a round of golf. He does nothing really well, but, while admitting that he does not do well at studies and that organized games are distasteful to him, he has plenty of good reasons to offer—more or less unflattering to others—why this should be the case. Usually he is dressy, cultivates a refined manner of speaking, has rather exaggerated good manners which are soon seen to be superficial, and an extraordinary power of putting everything concerning himself in the best possible light. He has a strongly formed superiority complex, which is, of course, compensatory. His powers of "defensive lying" are highly developed, and as he is usually something of an actor, his explanations are apt to be convincing until critically examined. To support the social attitude he takes up he must have money, and this he will get regardless of the means by which he does so. Reprimands and corrections are useless—he considers them as entirely irrational actions on the part of others. He tolerates them up to a point, but beyond that he is bored and annoyed at the way in which the affair is dragged on, and at the fuss that is made about a perfectly intelligible incident. The worst thing that he will admit is a slight error in judgment. He hates work of any kind, but would like to be in a position of authority and to direct others. He constantly imagines himself doing this as a compensation for the way in which he feels he is regarded by those around him. He is fascinated by what he thinks to be the glittering, remunerative, easy life of film stars, and believes that if he had the chance he would at once become one of the world's favourites.

He is incapable of deep emotions. Gratitude is at most a

flicker. He is strongly ego-centric, scheming without any regard to the feelings and property of others. Sooner or later something has to be done. The untrained, mishandled and possibly pampered mentally-defective boy becomes an acute problem during, or soon after, puberty. The complexes that have been unconsciously built up on account of the inexperience of those who have been responsible for his training become active and his consequent aberrations of conduct begin to attract the attention, not only of members of his family, but of others—including, perhaps, that of the police.

Throughout boyhood his parents make frantic efforts to get him to come into line with other boys—probably in the end they get a private tutor for him, hoping that with intensive teaching he will pass some examination which is the gateway to a profession. This plan has to be abandoned. He is tried out in some more or less ordinary job. He fails, and his excuses are accepted. Perhaps he leaves his next job under circumstances which are shrouded in kindly silence. The problem has now become acute. If he is recognized as a defective and certified as such he can be protected, and so can society; if not, a police court conviction usually follows.

This type of case frequently matures as a problem at the age of seventeen or eighteen. After thinking the matter over deeply, the parents will probably come to the conclusion that family life is too free and easy for the youth, that he should be living under some rule of life that will prevent him from straying from the narrow paths of proper conduct. In other words, the shoulders that are incapable of carrying light burdens must be made to carry heavy ones.

Oddly enough, parents often assume that their mentally-defective sons, who are useless at home and useless and untrustworthy in ordinary life, will make ideal Laybrothers for Religious Orders. Obviously, they argue, these boys are unsuited for a worldly life, but in the tolerant atmosphere of a religious community, in which the shortcomings of others, with all the inconveniences that arise from them, are offered up as "mortifications" and looked upon with kindly eyes, these mentally-defective youths will find themselves perfectly at home.

Mental defectives themselves sometimes share this delusion with their parents. To them the religious life appears to offer an escape from the social obligations they find so extremely irksome. The shaven crown will save hair-brushing,

the beard, shaving, and the all-covering habit, the need of any care for their other clothing. Their mental picture of what the religious life is really like, seems to be built up from actual visions of monks moving about quietly and calmly in church or elsewhere, of their apparently effortless and comfortable singing of Office in choir, or of their occupation in some other edifying task. The inner life of the monastery has been revealed to them by pictures such as "To-morrow will be Friday," or of jolly monks cracking jokes and seated behind tables laden with good things. Maybe, they think there will be a little light work some days in the garden, if they are not indisposed, and perhaps a procession occasionally with some rather nice music.

One mentally-defective youth I knew tried six Religious Orders in succession, only to be rejected as a postulant immediately he had been seen in the flesh, instead of being pictured from the enthusiastic descriptions given of him in the letters of recommendation. Finally, this youth, who found it almost impossible to get up in the mornings with the others and who, after a preliminary spasm of activity, spent two or three hours resting himself while waiting for dinner, expressed the wish to become a Cistercian! The rule of silence, he hoped, would stifle criticisms.

Mentally-defective youths in an Institution who display an abnormal amount of religious fervour should always be regarded with suspicion. They rarely have religious mania—they never have scruples. Attendance in the sacristy provides them with a refuge from general routine, and the serving of private Masses with a reason for breakfasting late and probably more sumptuously.

Another point which is entirely overlooked is that the religious life is only for those who have a genuine vocation. No one has a vocation who is not physically, mentally and morally fit for that life.

A lady once interviewed the writer with reference to her son, a privately-trained defective of eighteen years of age. He had been carefully isolated and hidden, as far as possible, away from everyone. He knew little and could do less. "I ask you," said the mother, "what am I to do with this boy? He is a horror to me and his father." It was suggested that he might be properly cared for. "We are not prepared to waste any more money on him," was the reply. "More than enough has been done for him already. The papers say you



are short of priests," she continued, "why shouldn't he be made into one?" The reply had to be an incomplete one. As the boy was still unable to read, she readily understood that there might be an insuperable difficulty with regard to Latin!

Other parents seek a solution along other lines. They are unwilling that their boy should be with other boys who are similarly mentally defective. They do not realize that mental defectives of more or less equal grade are sympathetic with one another. They find each others' company more tolerable than that of ordinary people who are apt, through their ignorance of the real limitations of mental defect, to be exacting. Many people, while they are unwilling that their sons should come as patients, are anxious that they should come as junior members of the staff. The suggestion is made quite blatantly.

"Surely," someone wrote, "in your big establishment you could find some little corner for Aunt Emma, who could help you and who is really fond of children. She loves to have them round her." Then followed some pages of general remarks such as: "The family would not expect an exorbitant salary for her"—evidently *she* was not to receive it as she was being hired out—and a description of the various articles of clothing she would bring with her and suchlike details. The emotion which the writer of the letter had carefully kept under control while writing the preliminary part of the letter burst out in the final paragraphs—"Something has to be done, and at once. We cannot keep her in this house any longer. Often during the day she flies into ungovernable rages without any reason whatever. She throws the plates and the cups and saucers about the room, tears the tablecloth up and strikes anyone who is near her. My wife is at present in bed with a black eye and a bruised face that she got from her yesterday."

Such applications still come in our post-bag, and the writer sometimes wonders whether people imagine that the staff of lunatic asylums is made up of those who are only *slightly* mentally deranged, and whether it is thought that those who are mentally defective are the ones who are best suited to manage and work institutions for these unfortunates, on the principle that those who drive fat oxen should themselves be fat!

These applications at first produced feelings of resentment. Now they are only things over which we can all chuckle, and try to be as helpful as possible to the senders. After all,



though the work of caring for defectives is a difficult one, the work of dealing with the parents and relatives when mental defect is hereditary is the more difficult task. In the case-papers of one boy it was stated that he was a dangerous character and that he had tried to poison his aunt by putting lysol in her tea. In talking this case over with the staff, the writer pointed out that the conclusion was false logic and that the remark had no diagnostic value because we had not the privilege of knowing the aunt. Since then we have met the aunt, and although the boy's method of dealing with the domestic situation—which must have been beyond boyish endurance—was wrong in principle, the boy appears now more in the light of a social reformer whose intention was good, but whose plan was too crudely direct!

Most town dwellers imagine that farmers are men of sluggish mentality and that farming is a dreamy sort of occupation in which anyone would probably succeed who has failed at everything else. Actually, the good farmer must know a great deal about many things. He may not be glib of speech, and probably is not, not because he does not think, but because he thinks deeply. His mind is alert to take all the advantages that are offered to him in his constant struggle against adverse forces.

Farming is, therefore, far from a simple occupation, like serving in a shop, working in a bank or attending a machine. It includes a great range of different jobs, each of which calls for expert knowledge and skilled work.

But because most people know so little about farming, it is this occupation which occurs to them as the ideal solution of the problem of the mentally-deficient youth. "Some farmer," it is remarked, "will be very glad to have his help." They fancy that the farmer will either admit the boy as a member of his own household (a "simple" boy amid "simple" folk) or else will get him lodgings and provide maintenance with some kindly disposed cottager.

Anyone with but a slight experience of mentally-defective boys will realize that as a business proposition the farmer would lose heavily on the deal—and farmers know it too. Farmers are keen bargainers, and are neither anxious to employ mentally-defective assistants or to buy physically-defective cattle.

When mental defectives are considered from the industrial standpoint, two important aspects of their disability must be

taken into consideration. One is the degree of their aptitude for serious work. This is their mental ratio expressed in practical things. A boy with a high mental ratio as a mental defective may have a very low degree of manual ability or power of dealing with concrete things. On the other hand, a mental defective who is really manually minded can often get along quite satisfactorily even with a mental ratio hovering about fifty if employed in humdrum occupations. The second aspect is the dynamic. A mechanism is of no use if there is not enough power to drive it, or if the power is apt to fail soon after it has started. Practical ability is of little industrial value if it can be utilized only for short periods of time, or if the working rate associated with it is very low.

The ordinary parent devising a career for a mentally-defective youth does not take these things into consideration. A scheme is often devised, not because it is suited to the mentality and abilities of the young man, but because success will show that the sub-normal youth has been compelled under pressure of the scheme to act in an entirely normal way.

The Colonies are supposed to be rough and tumble places where no nonsense is tolerated. If a man is given a job he must see it through and no silly excuses are accepted. Hence, if mentally-defective youths are sent out to the Colonies, it is thought that they must succeed because they will not be allowed to fail.

That is the theory, and the writer is familiar with some instances in which it has been carried out in practice with, of course, disastrous results.

Doctor Johnson remarked that much could be done with a Scotsman if you catch him young, and the same is true of a mental defective. As a rule when application is made to the head of a residential institution for advice with regard to a mentally-defective child under ten, the assumption is that either it is a very bad case or else that the parents are unusually intelligent people who, having noticed that their child is sub-normal, are facing the fact and are determined to provide the right treatment and training. Most parents live in a fool's paradise, from which one day they are bound to have a rude awakening. The children who have the best chance are those who come early under the care of intelligent Education Committees, which are helped and advised by their mental experts and their clinics. Those who have the least chance are those who have wealthy parents who can afford the futile

luxury of a private tutor or crammer. Mental defectives are like the rest of humanity—social animals—and most of their real education and training, as in the case of normals, comes from their association with their fellows. The isolated and privately educated mental defective has the poorest chance of all.

A mental defective is not a mental defective through his own fault. He can neither help being what he is, nor change his mentality to please his relatives. The fact is, that he is a victim of anatomical and physiological defect. He cannot be blamed for not using what he has not got. If his behaviour is erratic it is because his powers of repression are feeble owing to the rudimentary character of those tracks of the brain tissue in which such mechanisms reside. The "brain of repression," remarks Dr. Berry, of Stoke Park, "lags behind its development and sometimes never completes it."

Schoolmasters are sometimes to blame. They want numbers, and therefore they must please parents. It is better for others to tell unpleasant truths. Often they will shelter mentally-defective boys, unknowingly inflicting on them great cruelty and much mischief rather than report the unpleasant facts to their parents. School reports are worded to blame the boy, rather than to excuse him on the ground of the insufficiency of his mental equipment. His work is described as "moderate," or it is said that he "fails through lack of concentration," or "could do better if he really tried," or, in the spirit of vague optimism, that "better reports may be looked for in the future."

The recognition of mental defect, its classification and its treatment are the domain of the specialist. The judgments of those who are not experts are, as a rule, disastrous to their unfortunate victims.

"Fortunate," it might be said, "is the mentally-defective child who is born an orphan." Though a problem boy he is not burdened with problem parents.

THOS. A. NEWSOME.

## A YOUNG MAN WALKS

PICCADILLY with a snap in the air and all the best people out and about. Piccadilly quite the best of all places for a young man to take the decisive walk of his life—Luke Fenner could see realized ambitions all about him.

Women sheathed in the silken pride of wealth turning up Old Bond Street; legislators swinging out of St. James's; money and accomplishment being set down at the Berkeley and Ritz; generals on the pavement before the "In and Out" Club; Empire-makers and gilt-edged achievement looking out of all the big windows that faced the Park.

The street of worldly dreams come true. How brilliant, provocative, intoxicating its vista was in the thin, bright, platinum-blond sunlight.

Platinum-blond—naturally he'd think first of Ellice. Ellice was one of the three reasons for the slow pace of his walk.

Ellice lived across the Park. He had only to turn left and in fifteen minutes he would be in her tiny, perfect flat, where the latest idea seemed to vie with chromium fittings in an almost violent battle for modernity at all costs. And once in that flat the indecision behind his walk would be over.

Ellice—she was fascinating and frightening. He was not sure whether he loved her, or whether her intense, matt-white and red vitality so set him alight that it burnt all doubts away. Certainly marriage to Ellice would be a blazing affair. Life with her would be a glittering and audacious adventure in which the cost would count for little, as long as every experience and sensation could be snatched from living.

She would make the most of him and life, Ellice. She would sting him to use his gifts to the limits of capacity—and maybe beyond. What matter aught else as long as they lived gloriously? To dare was the savour of her existence, risks things to be scorned.

A wondrous creature. One of those rare women born to be the challenge and spur of men. Of the three girls now occupying his mind, Ellice, undoubtedly, was the one who would force him to strive brilliantly, insatiably. And why not? He had the gifts. He hated stagnation with the hot fervour of all youth. Man was meant to live at the top of his bent, and marriage to Ellice would mean that.

Ellice would make him—make him famous or break him in the attempt. His back stiffened, his stride quickened. He swung to the left into the Park.

He nearly collided with a man; one of those absurd, limp wretches who don't know how to pass, who always dodge in front of you as you try to step round. Only this one was worse than others. Luke Fenner had to stop dead, tear his mind from Ellice and scowl at him.

He found himself looking at himself.

There was no doubt about it. There stood Luke Fenner, feature for feature to the life—but as he would be in twenty years' time.

This was a man who had obviously "arrived." There was a brittle, greedy brilliance about him that insisted upon attention—a celebrity of the type that picture-papers could not overlook. And at the sight of so feverish an air of fame, Luke Fenner felt a little sick . . . it was such a cruel caricature of himself.

Himself smitten by a ghastly metamorphosis. His healthy colour a muddy grey; his firm cheeks hollow; the clean, fine buoyancy of his mouth sagging and bitter; the shine of his eyes fish-dead and bloodshot. And he *knew* it was himself, though the whole line of this figure was a slack, wasted and debased mockery of his present hard vigour. The thing shocked him. This man, this thing was so unmistakably what Luke Fenner might be twenty years on—burnt out and ravaged by insatiable living.

Insatiable living—and this man was coming from across the Park, coming from Ellice!

Instinct made him recoil. He swung back out of the Park, began to hurry up Piccadilly before he realized what he did. Only when he had taken a dozen strides did he look back. But that dreadful wraith of himself had gone. Swallowed by the crowd, perhaps—only Luke Fenner did not think so. He felt he carried that man within him—or at least the potentiality of being that man.

He walked on.

He'd never now turn left to go to Ellice. Never! He'd seen in that flash what lurked behind her brittle, avid brilliance. Seen what it might make of him. Ellice, like all too intense fires ended in ashes—burnt out. One must not over-live life. Sobriety was better—playing safe, living solid. As safe and as solid as Lydia's life.

This walk had been great wisdom after all; it was teaching him the worth-whileness of Lydia. He had always liked Lydia; she was so calm, so pleasant, so comfortable—so static . . . only beside Ellice and the other flashing comets of more urgent youth, she had seemed too settled, too neutral, too humdrum.

Now he saw all that as virtue. Marrying Lydia would mean ambition comfortably stabilized. Lydia was rich. She would not demand brilliance, but she would call for enough effort to maintain her in her established luxury. There'd be no difficulty in fulfilling that demand. The effort was well within his powers given the means, and Lydia's father would provide those.

Her father thought a great deal of him, had dropped more than one hint that there was a position waiting in his immense office for a man of his capacities. His success would be doubly assured as a son-in-law. There was no son, and in time Luke Fenner must rise to complete control of the great firm. That meant he was bound to become as wealthy as any man wanted to be . . . wealthy, and happily grounded in a sedately comfortable marriage: no worries, alarms, fears or even dangerous excursions in life.

He swung right, crossing Piccadilly to go up Down Street. His walk had justified itself. In a few minutes he would reach the tactfully grandiose house in a street where only wealth could breathe, and be with Lydia.

A fat and panting man filled the whole pavement as he turned the corner, one of those monolithic and pompous males so assured of their divine right that they never give way.

Luke Fenner took his thoughts from Lydia and safety-first life to glare at the self-centred creature. And stopped dead.

He was looking at himself. Himself fat and unseemly, bloated in body and mind—as he might be in twenty years' time.

This was a man who had obviously "arrived" as solid money arrives. From his shining hat to his impeccable spats, he was the perfect model of the money magnate at his gilded best. He looked solid, almost sodden with safe dividends, and Luke Fenner's gorge rose at him, for this was so grossly himself.

No doubt about it. The features, swollen and blurred by over-living were his. The vast cheeks coarsened by self-in-

dulgence; the mouth arrogant and greedy; the yellow eyes, bulging and devoid of intelligence—the whole flaccid, self-satisfied, over-pampered and glutted figure was *his*. The sight shocked him. This brutish wretch was so unmistakably Luke Fenner as he might be in twenty years, with all his finer qualities overlain and stifled by material prosperity and unrestrained indulgence.

An ignoble and nauseating sight, quite as debased as that of the burnt-out wraith he had encountered in the Park. And this one, this thing was coming from the direction of Lydia's house. . .

Once more he recoiled and swung away. Again he took several steps before he looked back, but the fat, unhealthy man had gone; into some ornate club or car, perhaps; yet again Luke Fenner did not think so. The creature, or at least the threat of him, went on within him.

That was why Luke was hurrying now. He wanted to escape the dangers that lay within him if he turned to the left or right instead of going straight on.

He crossed the maelstrom at the Park corner, skirted the vast howitzer of the Artillery Memorial and ran towards the girl waiting against the hospital. Quite an ordinary girl with a straight look and a simple manner. Not rich, yet no fool. Not intense at all, just human. He called her name—Mary.

"Oh, you've come after all," she smiled, her face lighting up. "I was only going to give you another minute since your letter said you weren't certain of coming."

"Yes, I've come *all* the way after all—I had to."

He stopped smiling at her, looked across her shoulder. Behind her stood a man, head and shoulders seen plainly. And the man was himself. Himself as he might be in twenty years' time.

No doubting it. There was even less change here than in those others. It was the same face; older, firmer, more settled. Plumper a little, but with a clean, natural plumpness. Eyes steady and frank, mouth stronger for facing hard experience, but gentle, too. . . Knowledge and endeavour and patience from difficulties borne and conquered were in it . . . well, there would be: for marrying Mary would mean starting poor, and making a fair shape of life together without any advantages. . . It was the face of a man who was finding life

of good shape, and there was happiness in it. A steady and understanding happiness born of wise living.

This was a Luke Fenner who had made the most of himself and his life—good and bad—and yet kept wholesome. Not the face of a famous man, nor of a rich one—but one he'd never need be ashamed of.

Mary's laugh struck his ears.

"Why are you staring at that hospital window, Luke?" she cried. "Why—it acts as a mirror in this light. Are you men as vain as we women then?"

"Sometimes we'd like to have as good reason to be," he smiled, turning to her. He caught sight of her hands. "What's that round your wrist? Why, it's your rosary. . ."

"I generally say it when I'm waiting," she said, but her blush was too vivid for her excuse.

"You were praying for me," he said, suddenly understanding, and as she blushed again. "You needn't tell me. I know. And I think your prayer has been answered."

DOUGLAS NEWTON.

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### *The Solitary*

MY needs are few : a winding lane,  
A little rest from striving tongues :  
A cooling unguent for the brain,  
A draught of crystal for the lungs :

To loose the galling bonds of care  
Among the swirl of tawny leaves,  
To lay the burden of despair  
Upon the meadow's fallen sheaves.

And, as I wander, from my heart  
To feel the nested fancy rise  
And spread its tiny wings and start  
And seek a haven in the skies.

So, Mother Earth, to love thee still  
And so to prize thy sweet largesse ;  
To cleanse the soul and curb the will  
In silence and in loneliness.

CHARLES G. MORTIMER.



## SPIRITUALISM FOR THE MASSES

**I**N a courteously worded criticism of my book "The Church and Spiritualism," Dr. M. J. Browne, Professor of Canon Law at Maynooth, takes exception to the reasons I have assigned for the prohibition by ecclesiastical authority of attempts to communicate with the spirits of the dead.<sup>1</sup> His main objection, if I rightly understand him, is that I have not clearly indicated the "intrinsic malice" of such practices. Perhaps I have laid myself open to some misinterpretation by speaking in one place of "the chief grounds" of the Church's condemnation of Spiritualism,<sup>2</sup> but it seems to me that the context makes it clear that I was there mainly concerned with answering the protest of Sir Oliver Lodge which I had previously quoted. "Science," wrote Sir Oliver, "can pay no attention to ecclesiastical notice boards: we must examine wherever we can, and I do not agree that any region of inquiry can legitimately be barred out by authority." And then he goes on:

Occasionally the accusation is made that the phenomena we encounter are the work of devils; and we are challenged to say how we know that they are not of evil character. To that the only answer is the ancient one—"by their fruits." I will not elaborate it. St. Paul gave a long list of the fruits of the spirit.

In reply I urged that what the Church had condemned was not psychical research, but spiritualistic practices, and that in this case the fruits of which Sir Oliver spoke were far from reassuring. From the Catholic point of view, experience showed:

1. That in these attempts to communicate, influences are encountered which are directly evil and malignant.
2. That the communications themselves are unreliable.
3. That systems of religious belief are assumed or expounded by the spirits, which, while often mutually con-

<sup>1</sup> See *The Irish Ecclesiastical Record*, August, 1934, pp. 221—223.

<sup>2</sup> "The Church and Spiritualism," p. 84. This book, published in America by the Bruce Publishing Company, Milwaukee, price \$2.75, may be obtained from their agents in this country, G. Coldwell, Ltd., 18 Red Lion Passage, Holborn, W.C. 1.

tradictory, are nearly always subversive of Catholic teaching.

4. That such pretended communications, after eighty years, have added nothing to our knowledge, and have brought no benefit to mankind.

5. That the menace to health and to mental and moral sanity is not inconsiderable.

After quoting these headings quite loyally and exactly, my critic comments :

Of these reasons the second and fourth may be set aside, for the Church does not prevent us having association with liars, merely because we will hear nothing true or valuable : furthermore, it is not true that no benefit has accrued from Spiritualism ; Father Thurston mentions some cases where conversion to Catholicism was due to *séance* guidance.<sup>1</sup> The third and fifth reasons have some weight, but not sufficient to prove the intrinsic malice of communication with spirits. The main reason, therefore, would be the first, which means that in *séances* one has contact with evil spirits.

Let me confess that in writing the chapters referred to I had no thought of instructing theologians. My purpose was rather to try to satisfy the Catholic layman that the prohibitions imposed by the Church in this matter were reasonable and such as common sense dictated. I was not, therefore, concerned with the question of "intrinsic malice." There is no intrinsic malice in cremation, but the Church forbids it, and forbids it under very heavy penalties. Similarly, the civil authorities of all except barbarous peoples prohibit the promiscuous sale of opium, cocaine and other dangerous drugs, not to speak of poisons. Intrinsic malice or not, it seemed to me that such dangers and deceptions as the five specified above, unredeemed as they are by any compensating advantage, vindicate, even from a non-Catholic point of view, the attitude which the Church has adopted towards Spiritualism. If for one cause, or a multiplicity of causes, grievous harm is likely to result to the community from any practice which otherwise serves no useful purpose, the legislator who

<sup>1</sup> These puzzling cases, obviously rare and quite exceptional, can hardly be described as bringing benefit to *mankind*. As explained in my book (pp. 116-120) it was to be expected that the high intelligences in the world beyond would throw light on all sorts of problems, scientific, historical, archæological, etc. They have not done so.

eliminates the mischievous occasion will have the support of all right-thinking men.

And this brings me to the subject of the present paper. Morphia and cocaine and chloroform undoubtedly have their uses. We can hardly think without a shudder of the operating theatre or the cancer ward in the days before the discovery of these potent agents for producing insensibility. But, despite all the dislike which is felt for interfering with the liberty of the subject, the world is agreed that such narcotics must be kept out of the reach of the ordinary citizen. And the reason is, of course, that the bulk of mankind require to be protected from their own weakness of will, their perverse and even criminal instincts, their silly curiosity, their craving for new excitements and sensations. A great deal has been done for education in the course of the last century. We have now, practically speaking, no illiterates. Religion apart, even the proletariat have been taught, so far as they ever can be taught, the desirability of controlling their irregular desires and leading a life in accordance with reason, but crime has not sensibly diminished, rather the contrary. Man has not yet learnt self-control, and we still find it necessary to restrict the hours during which the sale of intoxicants can be permitted. It is this human infirmity, this suggestibility and readiness to respond to bad example or evil counsel, which forms the justification for so much of our restrictive legislation, and which also provides the logical basis for the Church's action in publishing an Index of prohibited books.

In the course of some recent reading of Spiritualist literature it has occurred to me that it might be useful to call attention to the frank admissions which are occasionally made regarding the unpleasant influences encountered by those who dabble in the occult. As a rule, this shady side of Spiritualism is ignored by those writers who are most fervent in propagating the movement. Some of the earlier psychics, as I have pointed out in "The Church and Spiritualism,"<sup>1</sup> notably Mr. Stainton Moses, lay much stress upon the danger of personation and deception, as well as upon the possible intrusion of undesirable communicators, but this aspect of the matter is often ignored, and because it seems to me of considerable importance, I venture to gather up here some striking testimonies, all written by people who have had large

<sup>1</sup> "The Church and Spiritualism," pp. 83-132, and 353-367.

experience in private séances and who are quite satisfied as to the reality of the phenomena produced.

Let me begin with a quotation from a somewhat older observer, whose books had a great vogue in their time and who is appealed to even now by some as an authority of much discernment in psychic matters. I speak of the American, Thomson Jay Hudson. In the course of some comments on the attitude of the Catholic Church he observes :

These remarks are not made in any spirit of censure; for if the Church has ever done one thing more praiseworthy than another, it was when it inhibited the production of spiritistic phenomena by the common people. No matter what secret motives may have actuated the priesthood in confining the production of psychic phenomena to that order, the fact remains that if the common people had not been prohibited from the indiscriminate production of psychic phenomena, it would have utterly demoralized the Christian Church and rendered it a very cesspool of vice and immorality. No one who has investigated the subject needs to be told how demoralizing to soul and body is the production of spiritistic phenomena even in this enlightened age, especially where the medium is ignorant of its true source, and ascribes it to supermundane agency. How much more terrible would have been the results in an age of universal ignorance and superstition, can only be conjectured. In the early days of the Christian Church learning was confined largely to the priesthood; and it is doubtless true that they early discovered the vicious tendency of such practices and felt compelled to interfere in the interest of morality, and to prohibit the indiscriminate production of psychic phenomena by the ignorant laity.<sup>1</sup>

Mr. Hudson's misconception of the situation is obvious enough. It is grotesque to suggest that the clergy in past ages claimed contact with the supernatural as a monopoly of their own order. I only appeal to this writer as a man who, from his constant attendance at séances, was familiar with what went on there. Mr. Hudson, though he believed in survival, did not accept the spiritistic hypothesis. Like Professor Charles Richet, he held that the phenomena could be

<sup>1</sup> Thomson Jay Hudson, "A Scientific Demonstration of the Future Life," second edition (Putnam, 1904), p. 186.

explained by telepathy and by other powers latent in man's subconsciousness.

Let me pass from these observations, first published in New York in 1895, to an article which appeared quite recently in the August number of *La Ricerca Psichica*. Though the name of this Italian periodical suggests the high scientific outlook of Psychical Research, its general tone is Spiritualistic, and it was with some surprise that I found a contributor to this journal discoursing upon the unpleasant influences encountered in séances. After laying stress upon the fact that amateur mediums in improvised private séances are much inclined to over-rate their powers, and while deploring that all those present are prone to accept as pure gold (*come oro colato*) every kind of experience that comes to them, the writer goes on :

Upon such treacherous soil we can only advance with extreme caution. When the chain of sitters is formed, when the attempt is made to evoke what are usually called spirit phenomena, no one can tell what we are going to knock up against, no one has any idea of the nature of the forces which may unexpectedly be let loose.

In the June number (1934) of *O Pensamento*, a review published in Brazil, there is an interesting article by Professor R. Ingalese entitled "Lower grade psychic forces and their dangers." In this the writer makes reference to the so-called elementals which, far from being, as many are apt to suppose, a figment of the imagination, have a real existence and make their activity manifest by interfering in the relations between our world and the world of disembodied spirits.

Ingalese maintains that such elementals may be the creations of the human mind which by degrees acquire substance in the world of vibrations, thoughts that are mean and treacherous, obscene imaginings, feelings of revenge and hatred, which, when launched by the conscious human subject acquire a personality of their own, haunting and torturing, in the guise of shapeless and errant entities which form a border-zone between the incarnate and discarnate, disquiet phantoms whose only function is to torment.<sup>1</sup>

We are not bound to accept Ingalese's theory. We

<sup>1</sup> It must be needless to say that I do not in any way endorse this fantastic conception.—H.T.

may, if we prefer it, consider these elementals to be diabolic in essence, or else to be spirits in the very lowest grade of evolution. The question has no importance for the conclusion we wish to draw.

But the point which really matters is to try to prevent these sinister influences from being let loose in ways that threaten our peace, either by imposing upon us with manifestations which appear to be of a higher order, or by mixing themselves up with physical phenomena which startle and impress.

Certain séances, for example, which are undertaken on the spur of the moment, either to "pass the evening" as if they were a sort of game, or to question the spirits about material interests, or love affairs, or the numbers of lottery tickets, cannot fail to become a dangerous rallying point for the lowest order of agencies, which are evoked by such unworthy motives to manifest on our plane.<sup>1</sup>

And this Italian Spiritualist whom I have been quoting draws to a conclusion with the remark: "Let us not deceive ourselves; the world beyond is not a happy flower garden, the denizens of which, being purified by death, are all of them wandering in bliss, rapt in the contemplation of infinite truth."

Quite recently, again, Mrs. Philip Champion de Crespigny, who is an artist as well as a clever novelist, and is now Honorary Principal of the British College of Psychic Science, has published a volume which is, in part, an autobiography. She is a daughter of the late Rt. Hon. Sir Astley Cooper Key, formerly principal naval aide-de-camp to Queen Victoria, and First Naval Lord of the Admiralty. No one who has had the pleasure of meeting Mrs. de Crespigny can question her intelligence, or will doubt her sincerity. From her very large experience with mediums and automatists during the last twenty years, she speaks with exceptional authority. It is, therefore, interesting to read two cautions upon which she lays stress, though her book is, in effect, an earnest vindication of Christian Spiritualism. Speaking of automatic writing she remarks:

It is the commonest form of mediumship, and the

<sup>1</sup> An article by F. Paronelli in *La Ricerca Psichica* for August, 1934, entitled "I pericoli dello spiritismo," pp. 499-500.

easiest come by. With care and training it can be developed into a very perfect channel; but to allow either brain or hand to be lightly used without that care and training is to step in where angels fear to tread. The very fact that perfect passivity is a necessary essential to results, should speak for itself. A door is opened through which anyone can walk, and as in the case of doors in this world, it is easy enough to allow a person to walk in, but may be a very different affair when it comes to persuading him to walk out.<sup>1</sup>

One gets a strong impression that a warning so framed in such a book must be founded on experience, though it may not be an experience of the author herself. Similarly, a few pages further on, we read:

To the uninitiated there is danger in playing with fire, with forces of which we understand but little, and I would recommend would-be automatic scribes in their own interests to leave the practice to the past-masters of the art, *unless* they are prepared to devote both time and trouble to the requisite training. . . The whole subject has suffered more definitely than any other line of investigation from the uninformed and irresponsible claimants to abnormal powers, whose "guides" profess to descend from the highest spheres for the purpose apparently of expressing themselves in pious platitudes, poetical effusions of the doggerel variety, or instruction in science of a nature to make the entire Royal Society turn in its grave.

There is a good deal of Spiritualism in South Africa; much of it, I fancy, of a very irresponsible kind. A few citations from two recent books hailing from that quarter will not be out of place. The first is an imposing volume written by Mr. F. W. FitzSimons, F.Z.S., a distinguished scientist and a public official. The author describes himself as a devoted Spiritualist with thirty years' experience of these phenomena. Reporting the words of one of the controls with whom he had long been in close relation, and in whom he had absolute confidence, he makes this statement:

The manner in which most séances are conducted is appalling. Every opportunity seems to be given to

<sup>1</sup> "This World and Beyond," by Mrs. de Crespigny (Cassell, 1934), p. 130.



tricky, mischievous and ignorant spirit people to manifest; it is, therefore, no matter for wonder that Spiritualism is so mixed up with fraud, vulgarity, contradictions and humbug. . . In badly conducted circles, where the sitters are uneducated, small-minded and credulous, the common herd living on the astral plane pander to the vanity of the sitters by giving high-sounding names—claiming to be those who were well-known and prominent when on earth.

From the same control we learn somewhat later :

Spiritualism is in need of a great controlling power. Corruption, ignorance, credulity and charlatanry eat into its vitals. . . In nearly all the cases of alleged fraud, humbug and trickery, the medium is morally innocent because she has acted subconsciously at the behest of mischievous spirits, for believe me, my friend, there are hosts of them wandering about. The lack of proper conditions at most public, semi-public and even private circles or séances give these low-minded and often vicious spirit people their opportunity to break through.<sup>1</sup>

The other book of South African experiences is the work of three friends who have been in the habit of sitting at séances together and who only give their initials. Here, again, the authors are devoted Spiritualists who speak from fifteen years' experience. In this work, in a chapter headed "The Dangers of Communication," we read such things as the following :

Most of the dangers [of psychic investigation] are bound up with the character of the student and with the spirit in which he enters upon his investigations. Like calls to like. A flippant person inspired by nothing higher than idle curiosity, will attract spirits of a like kidney, and, if he persists, he will find himself embroiled with a company of degraded personalities on the other side from whom it will be hard for him to free himself. . . There are all grades of society in the spirit-world, just as there are here. . . The spirit of a good man (over there) has greater opportunities for advancing in goodness, and the spirit of an evil man may become a veritable

<sup>1</sup> "Opening the Psychic Door," by F. W. FitzSimons (Hutchinson, 1933), pp. 189, 191, 203, 206.

devil. . . There is only one possibility of satisfaction for those who dwell in such a hell—that someone who is still on earth will give them tenantry. The extreme of this is demon-possession, and our asylums are filled with many who are thus afflicted. . . Promiscuous séances seem to be the happy hunting-ground of playful spirits who delight in impersonations, in masquerades and in all kinds of deceptions. They can read the secret thoughts of the sitters as easily as an open book and they use this clandestine knowledge to pretend they are relatives, or friends, giving "proofs" which seem to be absolutely convincing.<sup>1</sup>

It would be easy to multiply these citations, but I will content myself with one further specimen from an article which appeared not long since in *Light* (June 1, 1934). The writer, the Rev. W. R. Wood, begins by quoting a warning which, he tells us, was delivered twenty-five years ago by a student whom Mr. Wood calls "one of the sanest and most experienced of modern psychic researchers." It took this form :

I wish to call particular attention to the literal and exact truth of what I am about to state. It is as dangerous for the unprepared experimenter rashly and in a light or frivolous temper to undertake personal investigation in this matter, as for one knowing nothing of chemistry to enter a laboratory and begin unguided experiments on nitro-glycerine and the fulminates. He is dealing with real though mental forces of great potency, and may, in sober truth, attach to himself influences whose power he will feel in ways little suspected by him, and he may realize the meaning of the medieval fable of the student who by repeating his master's invocation, called up the devil, but could not dismiss the inconvenient attendant when no longer desired.

Mr. Wood himself considers that where proper precautions are taken, and a serious purpose is followed, good is the result of such communications with the other world, and that "the basic principles of religion," whatever that may mean, "will be more fully confirmed and established." But he declares "that there is no thought of attempting to hide the fact that in the unseen are all kinds of entities : angelic, human of all varieties, and demonic ; and that contact may involve

<sup>1</sup> "Death's Door Ajar," by J.V.H. (Rider, 1934), pp. 64—67.

influences charged with helpfulness, or, on the other hand, with capacity for incalculable harm."

What is the conclusion which admissions such as these, all of them made by witnesses who speak from abundant personal experience, will suggest to the reader's common sense? Surely it must be that the laboratory door ought to be kept securely locked. There are, no doubt, men of intelligence who subscribe to the spiritistic hypothesis. But for the most part these students of the subject are not too ready to make a profession of faith in Spiritualism. For example, Mr. J. Arthur Hill, a friend of Sir Oliver Lodge, finds himself, after twenty years of research and of contact with first-class mediums, unable to return a direct answer to the question: "Am I a Spiritualist?"<sup>1</sup> He believes in survival, he believes in the reality of certain phenomena, especially of communication, but spiritualistic services and inspirational addresses do not attract him. What this amounts to, I fancy, is that he finds the type of believer with whom he is brought into contact on such occasions rather stupid and credulous. This, at any rate, is the strong impression which is given by a perusal of Spiritualist newspapers and of Spiritualistic literature generally. The rank and file of the Spiritualist battalions are, for the most part, silly people, the majority of them ill-educated and absolutely devoid of the critical faculty. They are just as ready to buy "Old Moore's Almanac," or to consult a palmist, or to entrust their ailments to the care of "Dr. Lascelles," or, for the matter of that, to put faith in any living quack, as they are to take up Spiritualism. Formerly, the Established Church or the teachers of other denominations were able to exercise a certain beneficial restraint upon these vagaries, but now that the majority of the population have repudiated any form of religious creed, Spiritualism offers an attractive bait to the curiosity of the unstable herd in quest of new sensations.

There are, no doubt, many worthy and well-meaning people in the Spiritualist camp, but it is more especially the curious, the credulous and the weak-minded who are attracted by mystery in any form. Even as I write, there comes to hand from an unexpected quarter an interesting confirmation of the conclusion I had long before arrived at, viz., that Spiritualism for the masses spells wholesale deception and beguilement. *Psychic News*, for September 15th, contains a review

<sup>1</sup> J. Arthur Hill, "Experiences with Mediums" (1934), pp. 209-210.

of a book entitled, "I, James Whittaker," which is apparently some sort of an autobiography written by the medium so named. The reviewer begins by quoting the following passage from the work in question :

Most of the exhibitions of phenomena that I encountered were fraudulent; most of the exhibitions I heard about would not bear strict examination. From actual experience I am honestly of the opinion that most phenomena delivered by mediums are fraudulent, and that the mediums know it.

It would not have surprised me if this plain-speaking had been met with indignant protest and denial. Instead of that, the reviewer frankly declares :

Whittaker is a man who knows our case thoroughly. He has been a Spiritualist for ten years. For four years of that time he was practising as a medium, giving inspirational addresses and clairvoyance. . . What he has written must be accepted as coming from a man who knows what he is talking about.

Mr. Whittaker's personal experience was apparently derived from the Rochdale district in south-east Lancashire, among an entirely working-class population. Such statements will, no doubt, as the reviewer suggests, come as a shock to the enthusiasts of that neighbourhood. Another quotation from the same book is not likely to bring them any comfort :

Under the guise of tolerance [writes Mr. Whittaker] the majority of Spiritualists accept the most outrageous statements. . . They accept the most obvious frauds—particularly in the way of phenomena—believing that in keeping what they call an open mind, they are following the best course in the interests of truth. But there is a tremendous difference between adopting a mental attitude that accepts all things, but only for critical examination, and allowing a mental attitude to develop that makes the mind like a blotting pad, capable only of absorbing all impressed upon it.

The reliability of this testimony is greatly strengthened by what the reviewer tells us at the end of his notice; to wit, that "Whittaker is not an opponent of Spiritualism. He has had

too many proofs and he knows far too much about it to be antagonistic, but he is rightly opposed to all the humbug which is carried on to the detriment of the movement."

This is not the only evidence of the same kind that might be quoted, but I must draw to a close. Let me confine myself to asking one question. If the people are so gullible, if the mediums in working-class centres are so dishonest, if even in the case when genuine discarnate agencies are encountered it is the most debased and dangerous entities that are eager to rush in, how can we find fault with the decision of the Church that everything must be done to prevent the heedless and ignorant masses from being entangled in these perils?

HERBERT THURSTON.

### *Catholic Plowden*

TWELVE months have gone since last my foot-steps stray'd  
Through this lov'd brookland cradled in the hills,  
And now the vision to my sight display'd  
My heart with new surprise and gladness fills,  
As though, a wanderer in realms unknown,  
Myself but now this nook had come upon.

Behind me, clad anew, is Billing's Ring,  
Before me woods o'erhanging Plowden Hall,  
Leftward the Longmynd overshadowing  
This hallow'd refuge of the Lord of all,<sup>1</sup>  
Outlaw'd by canting thieves, the harpy band  
Who brake the altars and the Victim bann'd.

Amid the fields and homely country folk,  
Frugal and hardy, open-handed, kind,  
He dwells who bids us take His easy yoke  
Upon us and therein heart-gladness find.  
Here in these opening hours of June I see  
Plowden that is and England that might be.

H. E. G. ROPE.

<sup>1</sup> St. Walburga's Catholic Church, Lydbury North, Shropshire.

## RELIEF WORK IN AUSTRIA

THE dominant economic factor in post-war Austria is poverty. It is important to bear this in mind in relation to all that has happened in the country since the War, for it lies at the root of much which it is impossible to understand otherwise. It is not poverty of one class more than another. It runs through the entire community. The savings of the upper and middle classes were wiped out during the currency inflation times. Of the workers more than one-third are unemployed. The drain on the country's finances for the payment of unemployment benefit is so heavy that it has been found necessary recently to decrease the amount paid in benefit, and to shorten the period during which benefit can be drawn. When a worker falls out of benefit he applies to the Public Assistance body of the town, which grants relief according to the amount of money at its disposal. Owing to the abnormal call upon its funds, due to the extent of unemployment, it is often impossible to pay out to all applicants even these small weekly sums, and it is not uncommon for the office to be closed long before the end of the queue of waiting men and women has been reached. At Steyr, the poorest town in the country, the situation is tragic. Before the War it was an important centre for the manufacture of munitions, and very prosperous. Since then it has turned to the manufacture of motor-cars, for which it can find no market. Austria is encircled by tariff walls, which prevent her exporting her goods, while Austrians themselves are too poor to buy motor-cars. The result is that almost the whole town is unemployed, and the poverty is appalling. There is practically no mobility of labour in Austria, for no town is willing to admit newcomers, who may prove to be only an additional burden on their finances. Begging in the streets is illegal, but the conditions are such that the police close their eyes to it. The streets in the towns, especially in Vienna, present a dreadful sight. At every few yards a beggar is stationed immobile, with his hands in an attitude of prayer. It is clear that such conditions provide the most favourable soil for the growth of revolutionary movements. It could hardly be otherwise. Each Government in turn has made strenuous efforts to cope with the evils wrought by these con-

ditions, but the root of the trouble is to be found in international factors which lie outside their control.

They have attempted to counteract the moral and physical deterioration consequent on continuous unemployment by setting up "voluntary labour corps," on the lines of the German labour camps. Work on road-making, canal and water-works, and other public undertakings, is carried out by volunteers, who are housed and fed and receive a trifling sum for pocket money. I was told by one of the chiefs in the Ministry of Labour that work of this kind is costly, for the men are seldom physically suited for such heavy work, but the Government thinks the experiment worth while in order to counteract to some small extent the greater evils of unemployment.

The revolt of the Social Democratic party, which broke out in Austria on February 12th of this year, against the Government of Dr. Dollfuss, was a struggle for the survival of the democratic organizations of the country, the Trade Unions and so forth. Heavy fighting took place in Vienna, and in the towns of Lower and Upper Austria, and Styria. After four days the rising was suppressed by the Government forces, although at one time it seemed as though victory might have fallen to the other side. A determined effort was then made to set the regime on a firmer footing, and to establish the corporative State in place of Parliamentary Government. Drastic steps were taken to wipe out all political party organization, and all the Trade Unions, both undenominational and Christian Socialist. Some of the leaders had escaped over the frontier into adjoining countries. Those who remained were arrested. Thousands of other party members were placed under arrest, those who had taken part in the fighting, party officials, transport workers who had co-operated in the strike of train and tram services in order to assist the rising, and all who were suspected of being in any way implicated. The prison-space was inadequate, and schools, cinemas, and other buildings were commandeered for the purpose. Many suspects were released after a few days, but a considerable number remained in prison awaiting trial. There was much misrepresentation in the Press in England and elsewhere as to the treatment of prisoners, and the severity of the sentences. It was stated frequently that large numbers were executed, and that the sentences to imprisonment were vindictive. In the whole of Upper Austria, only two men were executed,



after being tried and found guilty of murder. One case was at Linz, the other at Steyr. At both towns the fighting had been exceptionally severe. Two men were sentenced to life-long imprisonment, which was later commuted to a term of years. Several received sentences varying from two to six years. The majority, however, had short sentences, varying from one to six months. Of these, many were set at liberty at once, as the time spent under arrest was taken into consideration. The Social Democrats themselves frequently expressed surprise at the lightness of the sentences. There seemed to be a genuine desire for peace and reconciliation. There was talk, too, of a possible general amnesty in the near future.

It will be readily understood that Trade Unionists and Social Democrats in other countries were profoundly distressed and perturbed by these events in Austria. They had seen Trade Union organization and Labour movements in Italy and Germany wiped out: the basis of economic liberty, the right to combine, was destroyed. Everywhere democratic institutions were being attacked and imperilled. The gravest accounts of the distress and sufferings of the families affected appeared in the Press, stirring the Trade Union world to the depths. The International Federation of Trade Unions took the matter in hand, and a great effort was made to send money for the relief of the starving families in Austria. Very large sums were voted, and sent out periodically. The greater part of the money voted came from the English Trade Unions—Holland, Switzerland, Belgium and Czechoslovakia also contributed. It was a fine effort, and an inspiring international gesture, that distant workers should have voluntarily made such serious sacrifices in order to assist the workers in another country. It was obviously impossible for the Trade Unions to distribute the funds themselves. They therefore asked the Society of Friends, with their wide experience in organizing relief, to undertake the work. I was entrusted with the direction of the relief work in the Province of Upper Austria, and spent four months there, from early March, with my headquarters at Linz. The fighting in February had started at Linz, and had been very severe. The need there and in the other towns of the province was urgent.

The chronic state of distress in Austria was greatly aggravated by the special circumstances brought about by the revolt. The distress was increased considerably by the action

of the Government in cutting off unemployment benefit in all cases where workers were under arrest in connexion with the revolt. Such workers have no reserves upon which to fall back, so that though themselves housed and fed while in prison, their wives and children were entirely without resources, and must have starved without the Trade Union funds from abroad. Social Democratic workers who were in employment were, for the most part, instantly dismissed. This affected especially the transport workers who had taken part in the sympathetic strike, and workers in municipal undertakings, such as electricity, gas, public baths, etc. They had to wait for a certain period, usually eight weeks after registering at the Labour Exchange, before they were entitled to draw unemployment benefit. This regulation, however, was not invariably enforced. It varied from town to town, and in some places workers drew their benefit as soon as they were released. As soon as unemployment pay was drawn, the family ceased to receive relief from the Trade Union fund. In the Province of Upper Austria no difficulties were raised by the authorities against the distribution of relief. On the contrary I found them everywhere exceedingly helpful, and ready to give all the assistance in their power.

At the headquarters in Linz the work was done through the Welfare department of the municipality, under my direction, and with the help of the very efficient welfare workers of the town. In other towns a room was put at my disposal, usually in the Town Hall, and the work was carried out with the help of voluntary workers. Lists of Social Democrats in prison were supplied by the head of the Police, and all necessary information was readily furnished. In this way the work was greatly facilitated. The chief officials knew only too well the urgency of the need, and welcomed the help which came from abroad. This sudden and abnormal call for public assistance, when thousands of families were made destitute in a day, was a demand on the towns' finances which they themselves were completely unable to meet. The relief work has now practically come to an end. The worst need has been met. The majority of the workers are again in receipt of unemployment benefit, and for the worst cases which are still in need, *e.g.*, the families of the men with long term sentences to serve, there is still some money which is being used for that purpose.

The work provided many opportunities for studying conditions—political, economic and social—in the country. It

brought one into closer and more intimate touch with the people than is possible under normal conditions, especially in a foreign country. The whole situation in Austria bristles with problems of all kinds. Many of them—the economic ones especially—due mainly to post-War conditions, but others, such as the present position of the Church, and the relation of the people to it, having their roots in past history, and in pre-War factors which are very difficult to understand. There is no doubt that the loss of influence of the Church is serious and widespread. All classes are affected, with the exception of the peasantry, who alone have remained faithful to their old religion. The Social Democrats, as a rule, are definitely hostile, the educated middle class, for the most part, indifferent. Here, in the stronghold itself of the Holy Roman Empire, such a situation seems incredible. Statistics give no true picture of the position. In the last published census the number of Catholics is given as 94 per cent of the population. Protestants account for 3 per cent, and Jews for 3 per cent. The figures for the new census, which was taken in March of this year, are not yet published. Notwithstanding these figures, the impression made on the visitor to the towns in Austria is that of the prevalence of a bitter anti-clericalism. This is due mainly to the influence of the Social Democrats, the largest political party in the country, with the reputation of being the best organized political party in Europe. In the last Parliamentary elections their votes represented 42 per cent of the total electorate. In the municipal election of "red" Vienna they polled a two-thirds majority, and in the Town Council they had sixty-six seats as against nineteen Christian Socialists. The fifteen National Socialist seats were lost when their party was officially dissolved in June, 1933. The Social Democrats had 700 local organizations covering the entire country. The party differs to a great extent from our own Labour Party. It covers, under the one label, people of widely divergent views, ranging from moderates on the right, who might almost rank as Liberals, to Communists on the left, facing hopefully in the direction of Russia. This powerful and influential party wages continual warfare against the Church. Attacks on the clergy are made, and every opportunity is taken to promote anti-clerical propaganda.

In their eagerness to reject what the Church approves, and to accept whatever the Church disapproves, they are often led

into absurd positions. On the question of cremation, for example, a battle still rages. A flourishing society exists for the promotion of cremation, while denunciations against it, worded in the strongest terms by the bishops, are posted up in the churches. Divorce is another matter for dispute. That, however, has passed far beyond the sphere of argument, for the Social Democrats have taken the matter into their own hands, and for the most part, ignore the institution of marriage altogether. "Free unions" have become the order of the day, and are perforce recognized tacitly by the authorities. On official lists and documents, the name of "wife," or of "life companion" is given indifferently. It has become so usual that few now seem to attach much importance to it, or to acknowledge any difference between marriage and "household in common," which is the official description of the free relationship. In discussing the matter I was sometimes assured that the reason for the breakdown of marriage lay in the fact that Austria was a Catholic country. This seemed a startling and paradoxical explanation until the further statement was made that the Church's non-recognition of divorce had played some part in the situation. However this may be, these supporters of the "new morality" have advanced far beyond such a point of view, and now speak with enthusiasm of the free union as representing a more advanced step in civilization. The influence of Russia upon them in this respect is clearly revealed. "We have no use for slave-morality" is often heard. Nietzsche, too, has played some part in shaping the morals of the movement.

The actual situation is recognized by everyone. It is deplored by some, and welcomed by others, generally in accordance with their political views. The Mother Superior of a convent, with whom I had a long talk, said sadly, "Yes, the Church in Austria is going down, down, down." Even practising Catholics, depressed by the situation, seem sometimes to suffer from an "inferiority complex." One of my voluntary workers, a middle-aged lady, explained apologetically that she went to Mass on Sunday, because she had formed the habit, and was too old to change now! As her husband had no objection, she preferred to continue. A very different point of view was expressed by a young lawyer—an enthusiastic Nazi, who said, when I asked him, rather irreverently, what was his attitude to Wotan, that he was much attracted by that aspect of the Nazi movement. "The Chris-

tian mythology," he said, "always bored me, even as a child."

In the matter of social reform, due to the energy and the initiative of the Social Democrats, there is much that is excellent, and deserving of admiration. Their social legislation, when in power, marked a great step forward in the amelioration of the economic and social conditions of the workers. Their zeal for education—of course, non-religious—was deep and genuine, and their legislation dealing with it was concerned with making it more practical. Elementary education was extended and reformed. They introduced an eight hour day and annual holidays for workers. Health insurance was extended, and insurance against accidents introduced. State assistance for mothers and infants was provided. Welfare work of various kinds was set on foot, and admirably administered, when the Ministry of Social Welfare was established after the War. I had many opportunities of seeing and appreciating the admirable welfare work carried out in Upper Austria, and especially at Linz, where the Relief work was administered in the Welfare Department of the town. No visitor to Vienna can have failed to be impressed by the wonderful housing schemes carried out since the War by the Social Democrats. The great blocks of flats, built round airy and spacious squares, which replaced appalling slums in the big towns, have been taken as models for workers' dwellings all over the world. Not only in Vienna, but also in Linz and in other towns, housing reform was carried out on a grand scale. A municipal tax was imposed on all rents to provide the necessary funds. In the sphere of recreation, where formerly little or nothing had been organized for the workers, good work was done by the Social Democrats. The Society of the "Natur Freunde," "Friends of Nature," organized travel and country holidays for town-dwellers, and educated them to appreciate the natural beauties of their country, while benefiting physically at the same time. The "Kinder Freunde," "Friends of the Children," built homes of various kinds for children, holiday homes, convalescent homes and special schools for defective and sub-normal children. They organized athletic clubs, and passed many measures for the promotion of health. Other excellent movements initiated by the workers were the Co-operative Societies and the Workers' Temperance League. No one would deny the merit and the value of these achievements, which other

parties may have had in view but never took steps to realize. It is the old story of the failure of Christians to realize the social implications of their faith, so that the labouring classes, whose "slavery" Pope Leo deplored forty years ago and who have as much right to the amenities of life as any other class, were forced to turn to non-Christians for relief.

The hostility of the workers to the Church is, to a great extent, rooted in the belief that they have had to struggle for these reforms in face of the opposition and the indifference of the clergy. They maintain that the social and economic conditions of the workers were a disgrace until they themselves came into power, and forced measures of reform through Parliament. It was largely from grievances such as this that their programme in the early days of the Social Democratic movement included the separation of Church and State.

To understand their point of view it is necessary to glance at the historical relation of Church and State in Austria. The connexion between the Church and the Monarchy was a unique relationship, rooted in the conception of the Holy Roman Empire, and going back to ancient times. The autocracy of the Hapsburgs found its strongest support in the Church. The guiding principles of their Government were clerical, military and dynastic. Under their rule the political power of the Church was immense. It was a feudal system, which persisted until 1918, in which all modern ideas were suppressed as rapidly as possible—a system run on bureaucratic lines, neither by the people nor for the people. The people, in the eyes of their rulers, were regarded always as potential rebels. To the Emperor Franz Josef the people were a revolutionary mob. Until 1918 the spirit of autocracy and reaction ruled supreme. A Parliament existed, but it had no real power, and only 6 per cent of the population was enfranchised. The rise of the proletariat to political power was very slow, and was opposed consistently by the privileged classes. More liberal views were not lacking, but they were too isolated and not potent enough to have any real influence. The gradual advance of democracy, whether in political enfranchisement or in the right of combination in Trade Unions, or in an amelioration of social and economic conditions, was only effected through a long and difficult struggle in which much hatred and bitterness were sown. The link between the Church and the Monarchy was so close that the relationship came to be regarded as a necessary and inevitable one.

The association of the two was regarded as a co-operation which kept the workers of the country in poverty and subjection. When the Monarchy was abolished in the revolution of 1918, it was inevitable that the Church should, at the same time, suffer some eclipse of its prestige, and lose much of its hold on the people. Most of its political power was gone, though even to-day the clergy play some part in politics. One frequently hears it said even now that the Church is nothing but a political party. It was significant to hear some of the monks in a great Benedictine monastery express strong views against any return of the old regime.

There are not wanting signs that the tide is turning, and that many, learning maybe at last her zeal for the welfare of the workers, are coming back to the Church. To-day the Church is devoting much of its time and energy to the temporal interests of the people, and at every turn there are signs of the activities of the clergy in organizing and supporting movements of various kinds. In the streets, for example, it is a common sight to see advertisements of Catholic gymnastic and athletic associations for men, women and children, with attractive illustrations, urging young people to join. I often wished, however, that I could have found some society corresponding to our own invaluable Catholic Social Guild, where workers could meet in free discussion, and learn the true social teaching of the Church. Had something of this kind been set on foot formerly, many of the present evils might surely have been avoided. Ignorance of the Church's teaching on social questions is responsible for much of the trouble. Even now such a society in Austria might work great results.

It is impossible to know Austria without loving her people—so gracious, kindly and courteous by nature, though, since the War, distraught by her many misfortunes. It is profoundly to be hoped that under her new Chancellor, Dr. Schuschnigg, who enters on his new office with the reputation of a truly liberal statesman, she may once again enter on days of peace and prosperity.

M. BEER.



## "THE CATHOLIC WORKER"

"If ye *know* these things, blessed are ye if ye *do* them."—John xiii, 17.

**I**T is a standing puzzle for the sincere Christian that, for merely temporal objects—freedom from want or greater liberty—the "children of this world" will show more zeal and energy than do "the children of light" for the treasure in Heaven which God's service ensures to them; that, in plainer words, anarchists, atheists, communists, should be more untiring in trying to upset the social order than Catholics are to spread the Kingdom of Christ.

The problem struck Miss Dorothy Day a year or so ago, but she was not content to stay puzzled: she started, with the help of another man and woman, *The Catholic Worker*. Who are these remarkable people, who thus put their principles into practice? They are Dorothy Day and Dorothy Weston, who edit the monthly, *The Catholic Worker*, and Peter Maurin, chief contributor to the paper, and founder of the Catholic Workers' School. Dorothy Day is an ex-Communist, one time reporter for the *New York Call*, when that Socialist daily was in its hey-day, and one time contributor to the old *Masses*, the American Communist weekly. Dorothy Weston, also "moved with compassion for the multitude" precisely because "they were like sheep without a shepherd," and having studied industrial problems first hand, brought expert knowledge of the technique of journalism to the service of the new paper. Peter Maurin, a Frenchman of peasant-stock, had long wanted to start a working-class paper giving the Catholic viewpoint, and chance—or Providence—brought him in contact with Miss Day after this fashion.

It may be said that *The Catholic Worker* movement really began at the National Shrine of the Immaculate Conception, in Washington, D.C., for there it was that Dorothy Day, resting from her labours as correspondent for *The Commonwealth and America*, repaired on December 8, 1932, to ask Our Lady's help in finding a way to bring Catholicism to the deChristianized masses whose plight she knew so well. Miss Day had been sent to Washington to "cover" the hunger march which had converged on the Capitol city on December 6th to appeal to the Federal Government for relief. The

starving, ill-clad, confused host of marchers, from every State in the Union, had been kept on the outskirts of the city by a nervous officialdom, under the watch of soldiers with machine guns. Miss Day knew these people, and why they were there. She could speak their language: the idiom of the unemployed, the evicted, the destitute, but since she was a Catholic, and they were not, their contact was not vital. There was little she could do for them, except to make their plight known. But that was not sufficient; they needed help for their souls, misguided, despairing, even more than for their bodies, if they were to be restored to decent citizenship. She prayed to find a way.

On her return to New York, her sister-in-law, a Spaniard and an ardent Communist, told her that one Peter Maurin had been looking for her, at the suggestion of Mr. George Shuster of *The Commonweal*. Maurin had impressed Mrs. Day as a man with a wealth of great ideas, for which, as a Communist, she had no use. But when he came again and met Miss Day she felt that her prayer had been answered. For he described his plan for publishing a paper to put before the Catholic workers of America, and through them the whole working population, the sane and simple teaching of the Church on social matters. For some time he had been seeking support for his idea without success until Mr. Shuster, who knew Miss Day's desires, thus brought them together. The two kindred souls, equally zealous and equally poor, joined forces with an initial capital, it is said, of eleven dollars and set about enlisting support for the paper. Little enough came at first, in spite of a measure of enthusiasm, so Miss Day, after a campaign of two months, had to pause in her own editorial work and write enough to pay for her printing-bill. Three articles, for *America*, *The Commonweal* and *The Sign*, respectively, enabled her to pay the cost of 2,500 copies of the first number of *The Catholic Worker*, and to establish an office in a small basement store in East 15th Street, deep in New York's slum tenement district, and a short walk from Union Square, New York's "Marble Arch."

Appropriately, this first number was issued for sale on May Day, 1933, in Union Square—on the holiday and in the special meeting-ground of Labour. Dorothy Day, with a few zealous friends, invaded what is practically the headquarters of American radicalism, and sold to the Communist

mob there a little one-cent paper, written in the pungent idiom of the working classes, yet in strong contrast, by its appeal to reason, to the hysterical violence which marks the Communist Press. It was a courageous sally, that first number; it was outspoken, but truthful, and because some of the truths made uncomfortable reading, Dorothy Day was criticized by some of her own side. Moreover, because of her Communist antecedents, which she never attempted to conceal, she was suspect. She needed money, she needed support and encouragement, but the people who could supply all that she needed in abundance held aloof, frightened or annoyed at *The Catholic Worker*. They didn't like her methods of approach—she used the language of Socialists, of malcontents; they didn't like what she had to say; it was very well for the Pope to say those things, for the Pope was five thousand miles away. Some were so benighted as not to recognize the words of His Holiness in homelier phrase. Yet, not only did His Holiness speak through *The Catholic Worker*, but the best Catholic minds, expert in the fields of labour and economics, found similar expression in its columns, quoted usually in such language as the workers might readily understand.

The first issue brought in some donations, mostly the mites of the poor, but now and then some heaven-sent person happened along with a dollar or two, and enough money was raised to pay the printer's bill a second time. Just before the paper was ready to go to press, for its second number, Dorothy Weston joined the staff. While attending the College of the Sacred Heart at Manhattanville, Miss Weston had spent her vacations as commission-agent for popular magazines in the mill-towns of New England; the misery and hardships she witnessed there inspired a resolution to help these people. She was thinking of a Labour paper with a Christian viewpoint, when an announcement in *The Sign* brought her to *The Catholic Worker*. After leaving the College of the Sacred Heart, Miss Weston had attended the Columbia School of Journalism. Upon hearing that news, Miss Day presented her new associate with galleys, paste pot and scissors, and hastened off to make a retreat which she had long planned.

Busy as they were establishing the paper, the editors, as much intent on practising as on preaching, still found time to carry on corporal works of mercy. Relief cheques were

slow in coming to the poor; many landlords were reluctant to accept them, because of the difficulty in cashing them. The number of evictions in the neighbourhood grew daily, keeping the staff busy in mitigating their effects. When word came of a threatened eviction, Miss Day appealed first to the charity of the landlord, and if he were adamant, summoned Miss Weston, who brought along whoever happened to be in the office, and also any loitering youths she met on the way. Another apartment, in the custody of a more charitable landlord was taken for the family, and they and their "sticks" were moved thither. Lately, the need for this work has almost ceased, since New York has come to take better care of its poor.

But the work of sheltering the homeless continued in another way, finding its inspiration in the medieval hospices maintained by bishops in the days of the Guilds. The editors wanted a shelter for unemployed young women,<sup>1</sup> and, after several months of pleading and praying, found a large apartment that was suitable for the purpose. An appeal was made for bedding and furniture, and the response was so great that the surplus was distributed to the poor in the neighbourhood. In this "House of Hospitality" young women of any faith could stay while they sought employment. It has a floating population, the members leaving as soon as they are assured a livelihood. They come footsore and discouraged, and go out sooner or later, with renewed hope, and redeemed dignity in the recovery of their self-respect and independence.

In this, as in all their activities, the Catholic Workers were aided especially by Father Secor and Father Nicholas, of the Church of the Immaculate Conception, in 15th Street, New York, and the societies of that parish. As all the parishioners are working people, and the majority of the men Union Labour, they showed the greatest good will, and volunteered all manner of assistance. The women did their part by raising money, through teas and card parties and their own small donations.

In spite of all this help, the purse of the paper never swelled; it was, rather, kept lean by the needs of the poor, a bigger printing bill, and a heavy correspondence. The winter brought a great increase in circulation, chiefly due to the interest of Catholic colleges and schools, but contributions

<sup>1</sup> One recalls that kindred work of enlightened charity, the Cecil Houses, established in London by the efforts of Mrs. Cecil Chesterton.—Ed.

from this source necessarily cease during the summer vacation.

In February, 1934, occurred a new development on the same lines: Peter Maurin opened the first session of the Catholic Workers' School. For this establishment persuasive Peter enlisted a faculty which might well be called a Catholic university in itself. Lecturers came, at Peter's invitation, from Fordham, Columbia and New York Universities, from the College of the Sacred Heart, from Manhattan and Hunter Colleges; others were drawn from the staffs of *America*, *The Commonweal*, *The Sign*, *The Liturgical Arts Quarterly*, and from the Negro magazine, *Opportunity*. Catholic editors, publicists, educators and lecturers gave bi-weekly classes, discussing modern and age-old problems, from the Catholic viewpoint.

The primary purpose of the school was to bridge the gap between intellectuals and workers. To make the extremes meet, Peter Maurin sought to make workers of the scholars and scholars of the workers. The school has three periods: the first, conducted by Peter Maurin, a two-party debate between him and a member of the audience; the second, one hour for the lecture, and the third, one hour for questions and general discussion. The discussion always lasts far after the time limit set, ten o'clock, and often the editors must, in desperation, gradually extinguish the lights to hurry the audience on its way.

Besides the two-party debate (Peter Maurin abhors the parliamentary system, for he has too often been silenced by the chair) his literary technique includes the "simple essay," a series of detached sentences, leading very gradually to his conclusion. Something of a similar nature may be found in Eric Gill's "Beauty Looks After Herself." He traces this form of argumentation to his experience in Union Square, where he delights in confounding the Communist with this persistent, wearing attack.

Everybody is welcome to attend the Workers' School. The audience comes from every part of the metropolitan environs; they are labourers, seminarians, stenographers, college graduates, and, naturally, some are disgruntled complainants. These latter, nursing a grievance, spend long hours in the Public Library, preparing arguments and amassing a formidable array of facts and figures, hoping thereby to force the lecturer into an awkward position. The lecturers, however, have yet to be outdone; their cool, calm logic inevit-

ably takes the decision. Parker T. Moon, the historian, advocating cancellation of the war debts one night, as the only Christian way out of a bad situation, fell foul of a group of super-patriots who were prepared for battle à l'outrance. His critics fell into the error most commonly shown by dissenters at the school, namely, the attribution to incompatible causes of the effects they decry. Thus, some assert that the American Government has come under the thumb of the Bolsheviks (Tugwell, Wallace, etc.) and also of the English (Carnegie, Morgan, etc.) yet they cannot see the contradiction in such allegations. It is just such muddled reasoning which the school is out to meet and overthrow.

All the lectures, of course, are informed with the fixed principles of Catholicity, and thus they lift this mundane endeavour far above the materialistic levels of the Marxist schools which abound in the United States and, particularly, in the Union Square District. In this Workers' School, man is accorded his proper dignity and position as a member of the mystical Body of Christ with an eternal destiny.

To return to the paper which is the chief means of propaganda—man's temporal welfare is *The Catholic Worker's* chief concern; the ideal system, most favourable to that welfare, is a system of social and political economy ordered after the Papal Encyclicals. That is the ideal; short of that, Peter Maurin favours a Jeffersonian democracy—a "Government of least Government." The ideal has been adapted in the new federated State of Austria, with its industrial estates, and so on, but Austria at present tends to Fascism and Peter Maurin, with a sure Catholic instinct, has no use for Fascism in any form. In the April, 1934, issue of *The Catholic Worker*, an editorial states that "*The Catholic Worker* stands opposed to Communism, Socialism and Fascism . . . it . . . regards the existing system of labour unions as a poor and faulty one, far below that of organization described by Pope Pius XI in 'Forty Years After.' *The Catholic Worker* fears the N.R.A., inasmuch as it may lead to more State regulation and bring nearer the danger of Fascism. . . We continue to cling to the ideal as held up in the gospel and in the encyclical on St. Francis of Assisi. We shall not reach it, we know. But that does not mean that there is no use trying. . ."

For the major part of that endeavour *The Catholic Worker* has called upon the scholars, that they might open the minds of the workers, and of those who sympathize with them, to a

more enlarged view of man's inhumanity to man, and get them to abandon the fetish of class struggle in favour of the conception of a complete and integrated body social and body politic.

The class-struggle involving class-consciousness it is that forms the chief support of Communism, and social justice must be invoked to end them. The worker must know his rights, and know also that his employer has rights, and both must realize that neither can enjoy liberty and pursue happiness unless they are willing to respect each other. With mutual respect, the grievances upon which Communism thrives would be removed.

It should be noted that the Catholic Workers' school did not set out to convert Communists; rather it was intended for the indifferent or ignorant Catholic, both of whom fall easy prey to the Marxist preachers. The school was started as an experiment; now that it has passed that stage and shown its worth, the founders expect that it may serve as a model for imitation. There is, indeed, some signs of this already, through inquiries from various cities in the United States.

The School, the House of Hospitality, and other charitable works are, as it were, auxiliaries to the main business, that of publishing the paper. Lately a daily bulletin, a mimeographed sheet, has been distributed in Catholic districts where Communists are most active, and on days when the Communists demonstrate in Union Square Park, leaflets, putting forth the Catholic side of the question, are distributed to the crowd.

On May Day of this year, the first anniversary of the paper, the staff and a small army of young college men and women distributed some 6,000 copies along the line of march of the Communist and Socialist parades. This little proselytizing really amounts to implanting the seed of doubt in cocksure Marxist minds, and inevitably brings curious and suspicious inquirers to the office to find out just how and why *Catholics are concerned with the working classes*.

The first year has witnessed a most gratifying increase in circulation and influence: from 2,500 copies, the circulation leaped to over 35,000, covering the United States completely, and a greater part of Canada. It reaches across the ocean, into England, France and Germany, and even into the land of the Soviets, where several copies are taken by a Trades Union committee in Moscow, no doubt, to keep *au courant*. Far-off



India lends its support, and way down under, a Catholic youth society in Melbourne receives it enthusiastically.

Not only do the Muscovite Soviets read it, but their friends in America take it, too. Those who do read it regard it as another form of dope for the workers, even though it is no part of the United Front—the very reason why the majority, who know of it, hate it. These regard it as a subversive activity on the part of the Church; an attempt to bore from within. None of them are willing to accept it without qualifications, chiefly because of their Atheism. But none of the Catholic Worker group have any sentimental illusions about Communists; they know the nature of the coming struggle for power (or influence) is not, as John Strachey contends, between Fascism and Communism, but between Christianity and Communism.

As *The Catholic Worker* has friends outside the fold, so also has it enemies within the fold. From the beginning, it faced criticism from reactionary clergy and laity, who balked at its tone or purpose; much of this opposition dissolved when it was realized what good the paper could accomplish, but it is still subject to sniping as well as broadside attacks from myopic critics.

On the other hand, there is the warning of certain distinguished critics, clerical and lay, who advise the editors not to become too respectable, for then their work will never be accomplished. The editors and writers, friends and supporters, have seen it through its most difficult days, because they believed in it; they believe, too, that they will find a way to carry on. The source of their confidence is plain; with such faith they cannot fail.

NORMAN MCKENNA.

# MISCELLANEA

## I. CRITICAL AND HISTORICAL NOTES

### THE "NO POPERY" OF BRITISH ISRAEL.

IN an article which *Psychic News* has recently published in its issue for September 15th, and which is headed "ROME WANTS TO BURN US!", we find what purports to be an extract from a Catholic journal described as *The Catholic Banner* for July 29, 1883. In this, among other extravagances, we meet such statements as the following: "The re-establishment of the Holy Tribunal of the Inquisition must soon take place. Its reign will be more glorious and fruitful of results than in the past"; and then, quoted in italics, "What a day of pleasure will that be for us when we see Freemasons, Spiritualists, Freethinkers and anti-clericals writhing in the flames of the Inquisition." The contributor (unnamed) who has furnished this information thereupon proceeds to supply a short catalogue of Inquisition atrocities, attributing to Torquemada, for example, 10,220 victims burnt alive, 6,840 burnt in effigy, and 97,371 condemned to other punishments. These, of course, are Llorente's figures, which have long been utterly discredited, though they might conceivably be quoted in good faith by a man ignorant of the work of later investigators.

In reading this article what particularly interested us was the alleged utterances of *The Catholic Banner*, a journal of which we had never previously heard. The contributor above referred to does not claim to have seen it, but professes to quote from a report supplied in a book called "The Divine Calendar," by Miss Augusta Cook, no more exact reference being given. At the British Museum we made acquaintance with the six volumes which Miss Cook has published under that title, the first in 1907, the last in 1924. In spite of devoting two or three hours to the search, and in spite of a careful perusal of the many denunciations of the Inquisition which it contained, we were unable to find any mention of *The Catholic Banner*. But we discovered quite a number of other interesting things. To begin with we found that Miss Cook takes a view of Spiritualism which might, one would think, discount the value of her testimony as an impartial witness in the eyes of *Psychic News*. After railing at Spiritualism and all its works for some sixty pages in Vol. IV, she winds up with a pronouncement in these terms: "The manifestations from an invisible world are not, as Spiritualists assert, the unveiling of the Blessed Departed, but are a colossal deception of the Unclean Spirit from the mouth of the Dragon" (p. 299). And lest anyone should suppose that

Miss Cook had recanted these unfavourable opinions at a later date, we find her in 1929 commenting on the text "Gather ye first the tares and bind them in bundles to burn them," and declaring prophetically: "The tares of heathenism are being bound in bundles before our eyes. One bundle is named 'Christian Science'; another is called 'Theosophy'; another is that greatest of all abominations 'Spiritualism.'"<sup>1</sup> There seems, in fact, to be something of an Inquisitorial flavour about Miss Cook herself. Can she, we are tempted to ask our Spiritualist friends, by any possibility be Torquemada reincarnated?

Writing in this review some years ago on the "British Israel" craze (January, 1928), we pointed out that the movement "had been associated for half a century past with a more violent abuse of popery and the Scarlet Woman than even Mr. Kensit and the Protestant Alliance venture nowadays to publish." We had not then made acquaintance with "The Divine Calendar." It is a compilation in which, as one sees at a glance, all the old calumnies and hatreds and blasphemies which have been handed down from the time of Foxe the Martyrologist, augmented by the contributions of Elliott's "Horæ Apocalypticæ," of Dr. Alexander Robertson, of Dr. Grattan Guinness, of Mr. Hastings Collette, of the defunct newspaper *The Rock*, of "the English Churchman," of "the Protestant Woman," and the rest, are reproduced unchanged exactly as if no refutation had ever been attempted. On the title-page of the first volume of "The Divine Calendar" (1907), Miss Augusta Cook is described as "Member of the Imperial Council of the British Israel Association." Whether this organization is to be identified with "the Protestant British Israel League" we do not know, but from advertisements inserted in the later volumes it appears that the last-named body is privileged to retain Miss Cook's services both as President and as Honorary Secretary. One has met Catholics who seemed to be rather attracted, or at any rate intrigued, by the British Israel movement, and by the acres of letterpress with imposing diagrams which have been published, regardless of expense, in the columns of the *Morning Post*. We venture to say that if such people will look a little further and acquaint themselves with the literature associated with this energetic propaganda—let us note in passing that the British Museum Subject Index for 1926 to 1930 registers no less than fifty-four separate publications under the heading "Anglo-Israelism"—they will find that it is permeated through and through with an envenomed hostility to the Catholic Church and all connected with it. There may be good and earnest people among the British Israelites, but the atmosphere of bigotry is appalling. The very fact that they can swallow such rubbish as Miss Cook and her

<sup>1</sup> Augusta Cook, "The Near Return of Our Lord," published by the Protestant British Israel League, 1929.

friends choose to tell them about the Church of Rome, the Pope and the Jesuits, forms a very striking indication of the intellectual level of the majority, and of their ideas as to what constitutes evidence. One might fill a volume with the absurdities of which this British Israelite makes herself the mouthpiece in "The Divine Calendar," but a specimen or two will suffice. Dealing with quite recent times and consequently with matters about which accurate information might easily have been obtained, Miss Cook writes:

Leo XIII was the slave of the Jesuits as are all Popes since the Jesuit Order obtained power. Leo XIII never drank or tasted anything until it had first been tested in his presence. In securing, therefore, a German as General of the Jesuits, the Kaiser, with his usual ambition, scored a triumph for himself over the Pope. It was not the Italian Leo, but the German Wernz, that ruled at Rome.

Pius X, who succeeded Leo XIII, was chosen with a special eye to England, and much was made of his humble parentage. Poor Sarto became Pope with tears. He did not want to live and die in the Vatican, with German Jesuit Wernz as his jailor. Yet this poor wretch is the idol to whom English visitors to Rome paid to be received in audience; while blue-jackets from H.M.S. *Irresistible* and others from the British flag-ship *Venerable*—others from H.M.S. *Prince of Wales*—visited the Pope and received his blessing and silver medals of the Immaculate Virgin Mary. While foolish English people applauded this travesty, Jesuits were hastening their preparations for the Great War.<sup>1</sup>

Now the absurdity of all this becomes patent at once when we recall a few dates. Pope Leo XIII died on July 20, 1903, and his successor, Pius X, was elected on August 4th of the same year. At that time Father Luis Martin, a Spaniard, was still General of the Jesuits, and he lived on until April 18, 1906. Father Wernz, consequently, who was a simple professor of Canon Law, was not elected General until September 8, 1906, when Pius X had already occupied the Papal throne for three years. Nothing, then, could be more ridiculous than to say that "not the Italian Leo, but the German Wernz, ruled at Rome," and the whole suggestion that poor Sarto shed tears because "he did not want to live and die in the Vatican with German Jesuit Wernz as his jailor," is simply a malicious fabrication. So again no sane man can believe that Miss Cook was any better informed when she wrote in 1918:

Much that characterizes the present War marked the Boer War; which shows that the chief wire-pullers of both are the same, Rome and the Jesuits. . . Rome, like her master Beel-

<sup>1</sup> "The Divine Calendar," Vol. V, pp. 225—226.

zebug, is unwearied in her ambitions. . . The Boer War was at an end, but war is never ended so long as the devil, the instigator of every Jesuit plot of bloodshed, remains unchanged. With feverish haste and sleepless vigilance Rome prepared her tools for a greater conflict—the Great War which broke out in 1914.<sup>1</sup>

Miss Cook has fresh popish horrors to announce in connexion with every incident of recent history. In a lecture entitled "The Antichrist, the Man of Sin," which is again published by the Protestant British Israel League, she told her hearers about the late revolution in Spain :

You may have seen [she said] a paragraph in the newspapers a few months ago about the awful discovery made in one of the monasteries. It was found that bodies had actually been buried alive. Above the place of burial was a window where the cardinals and priests could watch the torments of their victims.

To return to the article in *Psychic News* with which we started, and which professed to be based on the testimony of Miss Cook, it is clear that if that lady had come across a statement that Catholics were longing to see Spiritualists writhing in the fires of the Inquisition, she would not have hesitated to give it wide publicity. We find at the last moment that the alleged utterance of *The Catholic Banner* was dealt with here, in *THE MONTH* itself, twenty-six years ago (August, 1908, p. 192). "This extract," as is there shown, "was actually taken, on the strength of a false title, from an anarchist journal of Barcelona under episcopal interdict, and paraded in the Protestant press as an expression of Catholic doctrine!"

H.T.

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DOM JOHN HUDLESTON, O.S.B.

Some Further Corrections of Macaulay.

DOM JOHN HUDLESTON, O.S.B., the man who, after Worcester, in 1651, was instrumental in preserving the life of Charles II, was born at Farington Hall, Lancashire, on April 15, 1608, and, therefore, was seventy-seven years old when, in 1685, he received his Sovereign into the Catholic Church. So far was he from being "illiterate" as has been said by Macaulay, that he had spent two years studying in the English College at Rome, where the lectures were, as is customary, given in Latin. Later on, as secretary to the Benedictines, it was his duty to correspond in Latin, and his dedication to Queen Catherine (in 1688) of his little book proves that he possessed a fluent English style. After the Restoration he was a privileged person, mentioned with

<sup>1</sup> "The Divine Calendar," Vol. V, p. 58 and p. 63.

respect by both Anthony à Wood and Pepys, and he seems to have been beloved by all.

The first notice of his immunity from all the laws against priests occurs in a newsletter by Henry Muddiman, dated February 4, 1675, as follows: "On the 3rd his Majesty was pleased in Council to declare his licenses granted to nonconformists were void. The Proclamations for the Romish priests to depart was agreed, Mr. Huddleston [*sic*] only excepted, who, having been so eminent an instrument in procuring the quiet of the kingdom by preserving our Sovereign in his happy escape from Worcester, there is no good man but will rejoice in his quiet here."

Barrillon's assertion that Dom John was "un prestre Ecossois, nommé Huldeston" was rejected by Macaulay, who, however, carelessly swallowed Barrillon's other mistakes and reproduced them with embellishments in the following comments on the reconciliation:

The honest monk was so illiterate that he did not know what he ought to say on an occasion of such importance. He, however, obtained some hints, through the intervention of Castel Melhor, from a Portuguese ecclesiastic and, thus instructed, was brought up the back stairs.

The Portuguese ecclesiastic was Father Bento de Lemos, who, as a matter of fact, was "instructed" by Father Hudleston to go to St. James's and bring the Blessed Sacrament for the King's viaticum.

Again, when Father Hudleston entered, according to our omniscient historian, "a cloak [*casaque*] had been thrown over his sacred vestments and his shaven crown was concealed by a flowing wig."

The "sacred vestments" were merely the clerical garb worn by ecclesiastics of the times, Protestants and Catholics alike. Father Hudleston assuredly brought a stole with him concealed about his person. Since the Reformation the English Benedictines have disused the tonsure, and the "flowing wig" was Father Hudleston's own long hair, depicted in his portrait, taken at the age of seventy-eight, and now at Hutton John. The portrait also depicts him holding the crucifix, which he lifted up before the eyes of the dying king, and which, no doubt, the cloak was intended to conceal.

Lastly, Macaulay, following Barrillon, says—"The ceremony had occupied about three-quarters of an hour." Yet, according to Dom B. Gibson's "True Relation,"<sup>1</sup> the King's confession alone occupied "about an hour," and, as it covered his whole life, we can be sure that this was true.

Honoured and respected by all, Dom John lived peacefully at

<sup>1</sup> See THE MONTH, December, 1932, "The Death of Charles II."

Somerset House until 1698, when he died and was buried in the churchyard of St. Mary le Strand.

J. G. MUDDIMAN.

P.S.—As this note is concerned with Macaulay's inaccuracies, some further testimony to the same effect may be added, taken from a letter headed "Macaulay annotated," in *The Times Literary Supplement*, November 5, 1931: "Sir. In your interesting article with the above title, in last week's issue, you speak of Macaulay's 'heightened and telling way of putting things.' This was, I believe, characteristic of his conversation, as well as of his writings. While he was at Calcutta, between 1834 and 1838, my grandfather, W. H. Mill, a former Fellow of his beloved Trinity, and afterwards Regius Professor of Hebrew at Cambridge, was residing there as Principal of Bishop's College, and saw something of the first legal member of Council. My mother, who although herself a child in England at the time, remembered her parents' account of their intercourse with Macaulay, has told me how, after returning from an expedition with his friend, Charles Trevelyan, of the Political Department (who married his sister and became the father of his nephew and biographer, the late Sir G. O. Trevelyan), the historian would describe the wonderful adventures which had befallen him, and at the end, after his company had been thrilled by the narrative, Trevelyan would say, 'And now I'll tell you the truth of it!' and go on to supply a different and far more prosaic account of the incident which Macaulay had made so exciting. Clement C. J. Webb."

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#### OUR UNREASONABLE SERVICES!

IT is disheartening to realize that an evil has been, after thirty-five years, in no wise mended: to recall the horror of Huysmans' Durtal for devotions and vernacular litanies and hymns and to have to recognize that what he deplored is still so largely the state of affairs. The liturgy of the Church is, indeed, beginning to assume once again its proper place in public worship, yet this fact only seems to make the concomitant persistence of old evils the more inexcusable. If our tongues have been so far attuned as to reinstate to a great extent the Church's liturgy, we have so much the less condonation for continuing our barbarisms. One has only to consider the average Benediction service to see how fully we have clung to them. With very few exceptions we have no hymns that are not nerveless in wording and sickly in music; our vernacular prayers are, for the most part, written in a style which would effectively prevent any writer guilty of it from earning his living with his pen, and are sadly lacking not merely in beauty, but in ordinary precision and economy.



Is there a remedy? There can surely be no doubt that there is. The singing of Compline or Vespers has, in some cases, already ousted much of the former system of devotions, and so done inestimable good. But it is in our Benediction services that the evils remain. The English prayers cry for attention. They are translated, perhaps, from Italian; the translator, with a doubtless laudable desire to adhere to the original, translates word for word, expression for expression. The result is necessarily disastrous. Wherever there is in the original a superlative, the English adjective will be preceded by a "most," regardless of the fact that the use of superlatives in the two languages is entirely different, and, indeed, that the sense is often distorted by a verbal fidelity. And, in general, the whole spirit of the languages is different, and to put the natural rhetoric and volubility of Italian into exactly corresponding phrases of cold English is inevitably to be ridiculous.

Let us, as one example among many, take the translation of the prayer which is said during October to St. Joseph, and examine it a little closely. (To avoid misunderstanding, it may be well to emphasize that there is no question of discussing this or any other prayer *in itself*, or in any other than the English rendering; what is examined is exclusively the result of the process of translation as fulfilling or failing to fulfil the requirements of necessary congruity to the English idiom of thought and of expression.)

To thee, O blessed Joseph, we fly in our tribulation, and after imploring the help of thy most holy spouse, we ask also with confidence for thy patronage. By that tender affection which bound thee to the immaculate Virgin Mother of God, and by the paternal love with which thou didst embrace the child Jesus, we beseech thee to look kindly upon the inheritance which Jesus Christ acquired by His precious blood, and by thy powerful aid to help us in our needs.

Protect, O most holy careful guardian of the holy family, the chosen people of Jesus Christ. Keep us, most loving father, from all pestilence of error and corruption. From thy place in heaven, most powerful protector, be thou mercifully with us, in this warfare with the powers of darkness; and as thou didst snatch the child Jesus from danger of death, so now defend God's holy Church from the snares of the enemy and from all adversity. Guard each of us by thy constant patronage, so that, sustained by thine example and help, we may live in holiness, die a holy death, and obtain everlasting happiness in heaven.

In the first sentence we notice, delaying over the invocation only to remark that translators have their *lex talionis*—an O for an O—that we are said to "fly" instead, presumably, of to "flee," a mis-

take for which schoolboys are reprimanded; that "tribulation" is hardly English, since we have "sorrow" and "trouble," either of which is preferable, on the grounds both of simplicity and euphony; that Our Lady is, of course, inevitably, the "most" holy spouse of St. Joseph, and that there is a double awkwardness in the unnecessary search for synonyms, "imploing" and "asking," "help" and "patronage." This recurs in the next sentence where St. Joseph is said to have had (why in the past?) a "tender affection" for Our Lady, but a "paternal love" for Our Lord; while here there is a repetition of "help" and "needs" (for one is led to suppose that the needs are not other than the previously-mentioned tribulation). The next sentence is sheer repetition, for protection is implied in the patronage of the first sentence, the guardianship of the Holy Family in the second, and the fact that the Church is the chosen people of Jesus Christ in the third. Nor is there anything new in the succeeding sentence, for the ugly phrase "pestilence of error and corruption" is presumably intended to signify something to be kept from, which is part, at any rate, of our needs. In the next phrase we have yet another mention of protection (the fifth, including synonyms); the fact that St. Joseph is in heaven is touched upon, though surely we knew that already, and the infection metaphor is now changed (without any change of meaning, for one has to fight an infectious disease) to a military one. The flight into Egypt is then mentioned as an analogy with the favour we are asking, though the idea of guardianship of the Holy Family has already been set before us twice; there is a third change of metaphor if one emphasizes the "snares," though the "enemy" involves the second metaphor again, and the "all adversity" which is added presumably to enlarge more adequately the field of desired patronage, protection, help or preservation is again only another word for the previous tribulations and needs. Finally, there follows yet another mention of guardianship, of patronage and of help, though there is one new idea, that of example, and, at the end, our tribulation, needs, pestilence, errors, corruptions, warfares, snares and adversities are explained in the desire for holiness and everlasting happiness.

If, then, we cut out unnecessary synonyms and repetitions and confine ourselves to expressing all the ideas contained in the prayer, we find that at the most we have five or six phrases:

Blessed Joseph, we have asked Our Lady for her help in our troubles; now we ask thee too, by thy love for her and for Jesus her Son and by thy careful guarding of them, to guard us whom Our Lord redeemed with His Blood, and to lead us by thy example and help to live and die in holiness and be happy for ever in heaven.

The prayer we have been considering is by no means the one most in need of reformation.

There is a similar difficulty in many of the hymns which have been translated from Latin. The worthy translator has found it extremely hard to turn the precise and pithy phrases of the original into lines which will rhyme, and has resorted to subterfuges which avoid the difficulty at the expense of dignity. Of the hymns which have not been translated from any tongue, but composed in English it is kinder, perhaps, not to speak. The only thing to be said is that there is no excuse for using them. We do not nowadays lack talent in translation, at least; and the pre-Reformation hymn-tunes have not lost their magnificence, if we cannot produce better ones of our own. But, in the main, it is in the question of translation of prayers that the axe must first be laid to the root. Protests have already been made against the manner in which the Encyclicals are put into English; the same objection applies here.

It may perhaps be again emphasized, to avoid misunderstanding, that it is not the *prayers* themselves, in their substance, or in the form in which they exist in another language, that are here in question; nor, obviously, is any protest intended against the use (again in their substance) of such as are imposed (e.g., the one examined above) by authority. What is in question is the *form* in which the prayers are used in England, the lack of critical and scholarly sense which is shown in their translation and their adaptation to English needs.

Not until we have scrapped our existing versions and obtained new ones, in which what to us seems prolixity and sentiment is condensed into the crisp and pithy dignity which is connatural to us, in which uncouth latinisms or the unhappy idioms of an earlier generation are replaced by clarity and economy, shall we be able to view our vernacular services without horror.

The Church is certainly "willing to go in rags" if need be; but it is not pleasant to think that it is we who put the necessity of so doing upon her.

GERALD VANN, O.P.

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#### EDITORIAL NOTE

To secure their return if not accepted, contributions submitted to the Editor must be accompanied by a stamped addressed envelope. Articles so submitted should be concerned with matters of general interest, and be the fruit of expert knowledge or original research; nor should they ordinarily exceed 3,200 words (between 8 and 9 pages). As a general rule, subjects dealing with the exposition of theology and ethics are reserved for the staff.

## POPULAR FRENCH RATIONALISM.

ONE of the most remarkable and gratifying phenomena of the twentieth century has been, and is, the quite definite trend to Catholicism of many of the most brilliant writers and thinkers of the day. But one of the disquieting results of this trend has been a tendency to complacency in certain Catholic writings, and one is forcibly reminded of Hilaire Belloc's warning issued some years ago to Catholics urging them to beware of "intellectual pride." For those who have never been outside the Church, there is a temptation to reckon its opponents as culpably ill-informed, or plainly insincere. Even if we did not bear in mind the fixed Protestant tradition of the past three hundred years in England, and the popular prejudices which even yet exist, we ought to remember the dictum of St. Ambrose that *all* aspirations to Truth are the workings of the Holy Spirit. It is significant that writers who have known the tribulations that precede conversion, generally sympathize very much with those who still wander in the darkness. We are sufficiently familiar with the drift towards Catholicism observable in present-day France, where the Catholic school of writers has had such notable converts to its ranks as Psichari, Claudel, Maritain—to name but three—in the fields of the novel, poetry and philosophy. But English Catholics may be too ready to under-estimate the strength, both intellectual and material, of French rationalism. Such a philosopher as Maritain is hardly likely to be training his guns on men of straw, and his selection of Bergson as his chief opponent (though so thorough-going a Catholic as Peguy was indignant at Bergson being placed on the Index) must surely indicate, even to those Englishmen who know Bergson chiefly by his fine essay on the Comic, that the Catholic philosopher considers him still formidable. The material strength of rationalism—the number and vogue of its writers—is certainly as noteworthy.

The two strongholds of popular French rationalism are the Press and primary education—both obviously strategic vantage points of the highest importance. The intellectual grist which keeps these mills working is supplied mostly by the theories of Braunschvig. The old belief in the all-efficiency of science has gone (though possibly Alain might be considered as maintaining it), but the claims of religion are none the less opposed. In university circles there is still a following for the dilettantism of Renan, Anatole France and Gide.<sup>1</sup> But the exposure of this attitude by Blondel, coupled with the different economic conditions with which it cannot grapple, is thinning the ranks of their disciples. Contempt of Christianity, founded on ignorance, becomes

<sup>1</sup> This does not refer to Gide's latest development towards a more Communistic policy.

rarer in the universities,<sup>1</sup> though still common in the *Ecole Normales*. Rationalism and agnosticism are popular, though from contradictory causes. M. Braunschvig is the champion of contemporary laicism, and the unfortunate thing is that no Catholic philosopher has so far devoted himself in detail to the theories elaborated in "Le Progrès de la Conscience." Bergson and Alain, though more honoured by Catholic criticism, are not so uncompromisingly hostile as Braunschvig, while Gide's theories are little known outside Paris.

The method adopted by Braunschvig is the one which was used, I think (writing without book), by Sir J. G. Frazer, until Christopher Dawson<sup>2</sup> effectively quashed it. This method consists in drawing a comparison between religion and magic, in describing religious dogmas as "biological naturalism" (though his explanation is as confusing as his terms), and in insinuating that the mentality of the believers is that of a child aged from eight to eleven years. He contends that religion was useful in establishing society, but that its day is now past.<sup>3</sup> As I say, Christopher Dawson has overthrown the theory in England, and a slight development of his position, "Le Mythe du Progrès," by M. Maritain, would reduce it to a picturesque ruin. Meanwhile, Braunschvig's theories are the most popular with the "vulgarizers" of rationalism, such as Dr. Vachet and Eric Dardel. How these theories are propagated I propose to show in a short examination of the role played by the rationalist Press and the "instituteur."

Many Catholics, not without a show of reason, but at their own peril, regard Press attacks as emanating from sources that can be despised. I say, not without reason, because in France, where the tradition of the land is so eminently Catholic, correct information on Catholic matters *should be* in the hands of even the assailants of the Church. Thus, one may, with more justice, suspect deliberate misrepresentation than in England where non-Catholics must go against all their training, and the tradition and the authorities of three hundred years, to discover the truth. And I say, "at their own peril," since such attackers are the more to be feared as they are the more unscrupulous. That they are unscrupulous can hardly be doubted, for even newspapers with some pretensions to journalistic dignity such as *La Libre Pensée*, are not above giving space to such cowardly and venomous generalities as the following.<sup>4</sup> The subject of the article was the "Ecoles Libres" (that is, those in which religious instruction is given and which are, therefore, not State-supported), and among the charges made were, that their teaching "est d'une immoralité

<sup>1</sup> On this subject, see *La Vie Intellectuelle*, November 10, 1933.

<sup>2</sup> In "Progress and Religion"; see also Arnold Lunn in "The Flight from Reason."

<sup>3</sup> Compare this idea with similar ones of Freud.

<sup>4</sup> *La Libre Pensée*, December, 1930.

revoltante," and that sacerdotal recruitment "delivers young boys, almost children, to all the turpitudes of the seminary . . . and the ignominy of ecclesiastical celibacy." Now, these charges, made by an organ which has considerable Masonic support, are somewhat grave, and common justice demands the quoting of specific cases. The present writer, with considerable experience of both types of schools, can say that every attack in the article was utterly baseless, even where it was not so revolting as to sicken the reader. Another portion of the same article vilifies the clergy as intriguing against French security "as they did in 1914," and as being in league with the financial powers to bring about a new war. How it can reconcile the facts that the financial powers are more frequently Jews and Freemasons than Catholics; and that it was anti-clerical newspapers run by Dubarry, the friend of Stavisky and a noted Freemason, which were Hitler's chief apologists; and that those so far convicted of intriguing to impede the course of justice against Stavisky are all Freemasons, it does not explain. This same attack was reproduced in many newspapers,<sup>1</sup> and is only slightly more violent than many other such attacks. The sentence "*Le Clericalisme, voila l'ennemi*," might almost be taken as the motto of the Radical Press. However, Catholic weeklies and dailies carry on a vigorous war against such scurrilities, and may fairly be said to off-set their influence.<sup>2</sup>

The most powerful strategic centre for the dissemination of rationalism is undoubtedly public education, and during the last forty years, in which the Radicals have practically controlled France, they have aimed consistently at making the educational system a vehicle for the propagation of anti-clericalism. Jules Ferry is said to have boasted that when he came to office as Minister of Education nearly all teachers were Catholics, but that he had succeeded in changing the position. Theoretically the teachers give no religious instruction and are quite neutral. How far such an attitude is sincere may be judged from the resolutions passed just recently at a Congress,<sup>3</sup> and copies of which were to be sent "to the parents of our pupils." Here is an excerpt: "Too many of the proletariat still have religious beliefs, go to church, are present at the ceremonies, and retain a certain respect for priests. Now the Church is the determined enemy of the working-class. . . . We will not forget in this bulletin to the parents to denounce its evil influence." This is no isolated example of an attitude, unchanged now for many years.

The whole training of the "instituteurs" is directed, of course, to making them good radicals and anti-clericals. The mentality produced by such a training is amply enough demonstrated by the

<sup>1</sup> Among others *L'Ere Nouvelle* and *Le Quotidien*, December 15, 1930.

<sup>2</sup> *Etudes* has recently published an interesting article on this subject.

<sup>3</sup> Congress of "instituteurs" and "institutrices" of Bouche du Rhône, 1934.

foregoing quotation. However, the "instituteurs" have been going further and further to the Left, and are now calling on one another to spread revolutionary propaganda, and the matter is so seriously regarded that the Minister of Education has been forced to demand explanations from certain spokesmen at the last general Congress at Nice.<sup>1</sup> Last year, too, their vapourings so alarmed M. de Monzie, that he published the following denunciations in the *Illustration*, which, coming from a Minister of Education, must be respected as expert, and, from a Radical, as far more damning than any which I might pen. "They show a complete lack of tact, *nuance*, and moderation. Their way of talking is violent, irreverent and blasphemous." They affect "with inferior minds, vulgar ridicule and pretended superiority, to insult prudent wisdom with presumptuous ignorance. . ." "They forget, in fact, that their sarcasm, blasphemy, and sneers are out of place in public instruction." Their method is condemned as "nourishing defenceless minds with categorical negations." This outburst was occasioned by the teachers' pronouncement on the subject of patriotism, but their attitude to religion for the last forty years could be summed up in the above-cited terms—and it was an attitude carefully engendered by M. de Monzie's predecessors. All their training was designed to teach the infallibility of science at a period when Bergson,<sup>2</sup> Boutroux and Poincaré were casting doubts on the idea. "Sans l'inquiétude, pas de science," concludes M. de Monzie, directly contradicting one of his predecessors who had said that the teachers' strength lay in the certainty which he gave to his pupils.

It will be seen, then, that French Catholics can busy themselves otherwise than in self-congratulation. While, in intellectual circles, rationalism is no longer "le dernier cri," and while the Radical Press, though powerful, is not entirely without opposition (such papers as *L'Echo de Paris*, *La Croix*, and *Sept*, come to mind in this connexion) the important fact that public education is anti-Catholic is sufficient cause for Catholics to regard the battle as only begun. There are signs that the former intransigence of the attitude of the French authorities with regard to Religious Orders is gradually being modified, and the recent revelations of Masonic intrigues have put all alleged Jesuitical plots in the shade. But the struggle for the possession of public education will be the major problem facing Catholic Action in France in the next generation.

F. G. McMILLAN.

<sup>1</sup> See *Dossiers de l'Action Populaire*, September 15, 1934.

<sup>2</sup> In "Les deux Sources de la Morale et de la Religion," Henri Bergson.



## II. OUR CONTEMPORARIES

- AMERICA : Sept. 15, 1934. **The Catholic League for Social Justice**, by Michael O'Shaughnessy. [An account, by its originator, of the progress of this vigorous attempt to arouse a "social sense" in New World Catholics.]
- BLACKFRIARS : Sept., 1934. **Catholic Action**. [The whole issue is usefully devoted to discussing various aspects of the Lay Apostolate, removing misconceptions, indicating directions, and furnishing examples.]
- CATHOLIC WORLD : Sept., 1934. **The Abolition of God**. [An appalling revelation of the systematic attack on the idea of God common in secular University training in the States.]
- COMMONWEAL : Sept. 7, 1934. **The Battle for Decency**, by Mgr. J. H. McMahon. [An exposition of the principles underlying the religious revolt against the modern licence of cinema and press.]
- DOSSIERS DE L'ACTION POPULAIRE : Sept. 15, 1934. **Chez les Instituteurs cégestistes**. [An exposure of the fundamental atheism of the laïcité professed by the majority of French school-teachers.]
- ECCLESIASTICAL REVIEW : Sept., 1934. **The Priest and the Quadregesimo Anno**, by Rev. E. E. Swanstrom. [A plain-spoken criticism of clerical apathy in regard to social work.]
- ETUDES : Sept. 5, 1934. **Nouveaux Documents sur la Franc-Maçonnerie**, by Henri du Passage. [The machinations of the Lodges described out of their own records.]
- GLASGOW OBSERVER (and allied papers) : Sept. 22, 1934. **What is the Corporative State?**, by L. O'Hea, S.J. [Explains its ideal and various forms, and shows that it is not necessarily allied with dictatorship.]
- HOMILETIC AND PASTORAL REVIEW : Sept., 1934. **"Is the Fire of Hell Eternal and Real?"**, by F. J. Connell, C.S.S.R. [A clear discussion of this painful subject : with an affirmative answer.]
- IRISH ECCLESIASTICAL RECORD : Sept., 1934. **Social Service in Country Districts**, by David Barry. [An examination of the various ways in which zealous Catholics can "serve Christ in the brethren" in rural life.]
- ORATE FRATRES : Sept. 8, 1934. **Calendar Reform and the Liturgy**, by E. S. Schwegler. [An estimate of the liturgical advantages and disadvantages of Reform, concluding in favour of the former.]
- STELLA MARIS : Sept., 1934. **The Coming of the Young Priests**, by E. Lester, S.J. [An inspiring account of the work of fostering "late vocations," with statistics as to its results at Osterley.]
- TABLET : Sept. 15, 1934. [Shrewd and useful Editorial criticism of certain pretensions of British Association speakers.]

# REVIEWS

## I—HOW THE CHURCH FUNCTIONS TO-DAY<sup>1</sup>

IT is likely that this book, which deals with many delicate issues arising between the Vatican and the modern world, will be widely read. A notice on its outer wrapper describes it compendiously as "an unbiased account of the inner workings of the Catholic Church," and we agree readily enough that the claim to impartiality is not, in this case, as so often happens, only a convenient affectation. What creates a good impression from the outset is the sound judgment which the author has displayed in selecting for discussion the points which are really of interest to sober-minded and intelligent people who look on at the Church from outside with a certain amount of wonder at its continued existence. Past history cannot be entirely ignored, but, in spite of bitter controversies, that is not what the inquirer is puzzled about, and Mr. Seldes has done well to sketch rapidly, furnishing no more than a bold outline. It is the attitude of the Papacy to-day, in presence of the new, or almost new, world created by the turmoil of war, which rivets the attention of the thoughtful observer, and the author has been skilful in anticipating the questions such a one must inevitably ask. We have only to select from the list of chapters such headings as "the Modernization of the Index," "the Dissolution of Marriages," "the Finances of the Vatican," "the Vatican and the Nations at War," "Catholicism and Americanism," "the Pope and Modern Society," "Mussolini v. Pope," etc., to realize that this book has been written by a student of life who understands the difficulties felt by those around him. These are the things which the inquirer wants to know about, and Mr. Seldes, as it seems to us, has honestly sought to obtain information himself from reliable sources, and he has certainly succeeded in presenting many of these problems in an aspect which will be entirely new to the majority of English and American readers. Whether he has always reached the kernel of the matter discussed we feel that it would be presumptuous for anyone living, for the most part, far away from Rome to attempt to decide. But the book makes a strong impression of careful inquiry, of appreciation of the adverse point of view, and of good faith. It is attractively written, and we do not think that even the most prejudiced opponent of the Roman system will call the treatment of these questions hackneyed or tedious. The author

<sup>1</sup> *The Vatican; Yesterday, To-day and To-morrow.* By George Seldes. With Historical Chapters by G. London and C. Pichon. London: Kegan Paul. Pp. 440. Price, 15s.

may be thanked for rendering a very genuine service to the cause of truth, even if this volume does no more than persuade some of its readers to suspend their judgment for a while and to look into matters for themselves.

H.T.

## 2—A POET-PHILOSOPHER <sup>1</sup>

FROM the history of his mental development which he traces in this important volume we may surmise that Mr. Noyes was a philosopher even before he became a poet. For, born and brought up outside the Catholic Church, he was left to his own intellectual efforts, stimulated by an unquenchable zeal for truth, to find for himself the Reality for which the mind and soul of man must needs crave. The story of his search and his success is a fascinating one. He did not question nature, as St. Augustine did, but he asked the scientists, the philosophers and the poets of his time to explain the Universe for him and determine, what is the prime object of philosophy, *i.e.*, its unifying Principle. They replied at great length and with much detail; then, using a keen critical faculty to sift from their varied answers the same concurrent testimony, he found that reason alone had brought these professed agnostics, almost unwittingly, to the knowledge of the Absolute. His reading has been wide and deep, but more remarkable still is his capacity for finding mid the glittering generalities of the opponents of religion the nuggets of true gold that could stand the test of analytical reason. The book is packed with apposite quotations from all sides, and the student of natural theology would find it pleasing and profitable to collect and collate the arguments for theism which Mr. Noyes has indicated in the writings of the agnostics and the atheists. Although, apparently, a believer in human evolution of the theistic sort ["The man-child had emerged from the brute creation" (p. 320)] the author is merciless in his exposure of the materialists, who are always "evolving" without outside help the higher from the lower, who are always confusing physical magnitude with moral worth, and who can never explain the moral qualities of man, his sense of beauty or his practice of art. He triumphantly demonstrates the need of mind and purpose to account for symmetry of form and colour, and he has some exquisite pages (155—159) on the problems for the materialist provided by the intricate mathematical designs produced by line and tint on the wings of butterflies. His knowledge of science only serves to deepen his sense of the need of an explanation transcending nature—a need which neither Darwin with his suggestion of possible methods of development,

<sup>1</sup> *The Unknown God*. By Alfred Noyes. London: Sheed & Ward. Pp. 383. Price, 7s. 6d. n.

nor Copernicus with his dramatic discovery of the physical insignificance of the earth, has done anything to lessen.

In the later chapters of his book Mr. Noyes shows how the Incarnation explains and glorifies the world as we know it, made sacramental in its every aspect, and, by a novel and arresting form of proof, deduces Christ's Godhead from the very sublimity of His utterances. No finer work of apologetic has been produced in our generation, no writing that so makes manifest the richness and the magnitude of our heritage in Christ, or which gives us in its fullness all that non-Christian poets and philosophers and scientists have striven for with such meagre success. It is a book to be put into the hands of youth, above all, for it provides precisely that intellectual and spiritual antidote that will keep them safe amid the contagions of the modern world.

### 3—SOME SPIRITUAL BIOGRAPHIES<sup>1</sup>

IT was eminently desirable that the definitive Life of St. Vincent which Père Coste, C.M., brought to a close in 1932 should be translated into English for the inspiration not only of his own sons and daughters, but of that great Society which has adopted him as Patron of its works of Christian charity, and Fr. Leonard is to be congratulated on the present issue, although it represents but one-third of his enterprise. Let us add that the work is produced in a manner in every way worthy of its character and subject. It is adorned by no less than forty photogravures of places and persons connected with the Saint, and the volume, though lengthy, is well bound and easily handled. As for its contents, we cannot hope to do better than repeat some of the praises pronounced on the book by the Archbishop of Hierapolis, who wrote an article-review about it in our pages last February year. His Grace said:

It is a masterpiece; of research, of erudition, and in the full-length portrait of St. Vincent de Paul which it depicts; sparing him in nothing, as the saint himself would not wish to be spared, it allows us to watch this very human being, if ever there was one, grow into one of the most glorious heroes

<sup>1</sup> (1) *The Life and Works of St. Vincent de Paul*. By Pierre Coste, C.M. Translated by Joseph Leonard, C.M. Vol. I. Illustrated. London: Burns, Oates & Washbourne. Pp. xxiii, 608. Price, 21s. (2) *St. Philip Neri*. By V. J. Matthews, Cong. Orat. Same Publishers. Pp. x, 117. Price, 3s. 6d. (3) *St. John Bosco's Early Apostolate*. Translated from the Italian of G. Bonetti, S.C. Same Publishers. Pp. xv, 512. Price, 7s. 6d. (4) *Life of B. Catherine Labouré*. Translated from the Italian. London: Sands & Co. Pp. 192. Price, 3s. 6d. (5) *Sir Thomas More: Humanista y Martir*. By Sha. L. Saenz Quesada de Saenz. Buenos Aires: J. Peuser. Pp. 248. Price not indicated. (6) *Queen Jadwiga of Poland*. By Monica M. Gardner. London: Alexander Ouseley. Pp. 191. Price, 3s. 6d.

this world has ever produced, the pride alike of man and of the Church, one of those in whose canonization the veriest pagan must rejoice.

Father Leonard notes that, in June of last year, Père Coste's work was awarded the "Grand Prix Gobert" for eminence in historical research. He himself has not followed exactly the volume-divisions of the Author, but has translated for this volume several chapters of Volume II in the original.

Father Matthews of the London Oratory has performed with conspicuous success the modest task he set himself, viz., to produce from the labours of predecessors a short *Life of St. Philip Neri* which should fill the gap between the standard "full-dress" biographies and lives for children. He gives a vivid picture of this most lovable of saints whose personal austerity was veiled so exquisitely by his personal humility, and who made the service of God so easy—to those who were ready to abandon service of self. An interesting list is given at the end of the separate Congregations of the Oratory—all self-governing houses: there are nineteen in Italy and Sicily, eight in Spain, five in Mexico, three in Poland, two in England, two in Columbia, one in Germany and one in Bolivia. Two Congregations are in process of formation in the United States: on the other hand, no mention is made of France, where the Oratory was once so famous.

The reproduction of a translation first made in 1908 and now thoroughly revised, of a work by a companion of the Saint, Father Giovanni Bonetti, which dealt with his labours for boys, comes opportunely now that Don Bosco's whole career has been brought prominently before the public by his canonization. We here meet an "Oratory" of another sort, for that was the title given by the Saint to those weekly gatherings for religious instruction, singing, music, and simple gaieties, whereby he first won the heart of Youth. The book gives a detailed explanation of this fruitful Apostolate which was continued for the first twenty-five years of the Saint's life and in which the writer was an intimate participant. As Cardinal Bourne says in his Preface, this narrative is opportune because it emphasizes the lesson that if the Faith is to survive and fructify it must be implanted early in the minds and hearts of adolescents. Catholics are becoming more and more isolated in a world fallen into unbelief, and need all the support that the sacramental life affords. For this reason both the publishers and the Salesian editor of the book are doing real service to the Faith in producing it—a volume of over 500 pages—at a remarkably low price. It should be welcomed by all educators.

*Blessed Catherine Labouré*, a Sister of Charity of St. Vincent de Paul who died in 1876 at the age of seventy, and who is chiefly known to the faithful as being the original recipient of the vision of Our Lady whence grew the devotion to the "miraculous

medal," was beatified in May, 1933, and thus received the solemn testimony of the Church to her personal sanctity. On that occasion, a short Life of the Beata, by the Rev. E. Cassinari, C.M., was published in Italian, an English version of which has now been issued. No Catholic, of course, looks upon the medal, which was fashioned in accordance with Blessed Catherine's description, as capable *per se* of working wonders, but, when worn with devotion to the Mother of God, it naturally draws down her special advocacy; as has been proved in countless cases. The celebrated Ratisbonne acknowledged that it was the cause of his conversion, and many other striking examples, of which this book gives a few, show that wonders, both spiritual and temporal, have constantly been wrought through its instrumentality. The book, although the English version is good enough, is somewhat Italian in style and temperament, and, alas! the anonymity modestly demanded by the writer of the Preface, is refused on the title page!

If it is sadly true that the English Martyrs—men and women of heroic mould in days of general weakness and irreligion—are sometimes without their due meed of honour in their own country, it may be consoling to reflect that their fame is growing abroad. Such is the inference to be drawn from the really admirable study of *Blessed Thomas More*, which an Argentine lady—at least she publishes in Buenos Aires and writes in Spanish—has recently composed. She is duly conversant with the necessary literature, and she analyses the eventful career of her subject with considerable skill. South America has thus joined North—for a recent biographer, Mr. Daniel Sargent, hails from the States—in celebrating one of the greatest of Englishmen. We are not competent to judge the literary quality of the Spanish of Senhora Quesada de Saenz, but we can readily testify to her understanding of English history and the English tongue.

Miss Monica Gardner's *Queen Jadwiga of Poland* will, we imagine, introduce a new Royal Saint to English readers, ignorant generally of the glorious history of that great Catholic nation. She ruled over Poland for fifteen years, having succeeded her father, Louis of Anjou, King of Poland and Hungary—countries then belonged to their dynasties rather than to their inhabitants—in 1384 at the age of eleven. It is a wonderful story that Miss Gardner, with her consummate knowledge of the country and of the times, is able to unfold for our admiration: how the girl-Queen kept her innocence in a voluptuous court and sacrificed her prospects of a love-match for political and religious motives, and how she brought her husband, a Lithuanian, and his people into the true Church. Once the sacrifice was made she fulfilled it nobly, although her consort was far below her in spiritual and intellectual development. Miss Gardner relates the colourful tale of her good works for the welfare of her people, her encouragement of edu-

cation, her zeal for the extension of the Faith, her assiduous practice of charity, her promotion of peace in a war-distracted world. And all the time she was progressing steadily in the life of the Spirit. An extensive bibliography, mainly Polish, shows that the Queen bulks largely in the minds of her countrymen. Her "cultus" began soon after her death. The troubled history of Poland accounts for the long delay in the introduction of her cause: the idea was revived in 1909, shortly before the War. Now, with Poland "a nation once again," and eager to recall her past glories, we may hope that it will soon be pressed to a favourable conclusion.

## SHORT NOTICES

### BIBLICAL.

**P**ROFESSOR LEON VAGANAY, of the theological faculty of Lyons, has published a useful little book in the *Bibliothèque catholique des sciences religieuses*, entitled *Initiation à la critique textuelle néotestamentaire* (Bloud et Gay: 12.00 fr.). It is just what it calls itself, an initiation; those who know little or nothing of the subject can hardly hope to gain in shorter time or space a good all-round notion of it. There is also a select and practical bibliography to guide those who would go further, many English books being included. The author's own position is a moderate one; he favours the text of Westcott and Hort, while admitting that the so-called "Western" text stands in a rather better position now than in their estimation. He considers that New Testament textual criticism is still *à la période des tâtonnements* (p. 161); no doubt much can still be done in the way of scientific study of the evidence, but we doubt whether the text of Westcott and Hort will ever become antiquated. We should more readily have applied Professor Vaganay's verdict to the textual criticism of the Old Testament.

### APOLOGETIC.

In *La Création et l'Évolution: la Révélation et la Science* (Gabalda: 15.00 fr.) l'Abbé F. Paquier reprints a summary of an extensive course of lectures, having for object to demonstrate the absence of opposition between science and religion by examining what the former has determined for certain about earthly origins as compared with what the Creator Himself has revealed to us—always a fruitful and necessary discussion, since the facts and theories of science are always growing whilst the years bring us a profounder understanding of Holy Writ. L'Abbé Paquier is a competent guide, deeply read in the literature of his subject, and neglecting no aspect of it—theological, historical or scientific. In addition to considering the origin of the universe and of life, he devotes an entire section to the evolution of the human species and the



antiquity of man. Finally, he leaves the field of science proper, and discusses how far there has been an evolution, or gradual advance from ignorance to knowledge, in the spheres of religion, morality and civilization itself. These last chapters are the more original, for the author, who has already written largely upon modern times, shows that without Christianity there can be no real progress and that consequently the decline of faith has resulted frequently in retrogression.

The Coadjutor Archbishop of Sydney, the Most Rev. M. Sheehan, D.D., is already favourably known as the author of one of the best text-books of Apologetics in English: *Apologetics and Christian Doctrine*. He has now issued an entire course of religious instruction for children, *A Child's Book of Religion* in two parts (Gill & Son: 2s. 6d. and 2s.), which is written in catechetical form and in conversational style, so simply that it can be used almost without adult guidance. We are told that the work in typescript has been long and widely tested with excellent results. One of its most admirable features, which will commend it to those amongst us who wish to make catechetical instruction more vivid and real, is that all the teaching centres round the Life of Our Lord. The Author also contributes an illuminating Preface which shows that he himself has had much experience in teaching religion, and that he is well aware of the difficulties of this holiest of tasks. We commend the book very heartily to all our teachers.

Chanoine Duplessy has reprinted his work, written more than twenty-five years ago, **Victor Hugo "Apologiste"** (Téqui: 5.00 fr.), revised and augmented. His aim is to show, by many quotations, that the great poet was far more Christian than critics are inclined to allow. These quotations, on Religion, on Christ our Lord, on the Church, on Duty, on Eternity, alone make the volume a valuable anthology, drawn chiefly from Victor Hugo's poems.

#### PHILOSOPHICAL.

Scholastic ontologists, even more than mathematicians, will be interested in **Philosophie des Nombres**, by R. Le Masson (Desclée: 10.00 fr.), one of the series of "Questions disputées" edited by Charles Journet and Jacques Maritain. It is close reading; and the fact that the English reader has to translate French words, not into English, but into Scholastic Latin as he goes along, does not make it easier. In brief, one may say that the essay is a study of mathematical terms, definitions and theorems in the light of Scholastic philosophy; another proof, or illustration, of how modern that philosophy may be shown to be.

Dr. Seb. Reinstadler's **Elementa Philosophiæ Scholasticæ** (Herder: 2 vols. 7.75 rm.; bound, 10.25 rm.) has long been a well-known favourite among compendiums of scholastic philosophy. It

was first published in 1901, and has now reached its fifteenth edition. Had it merely been reprinted in its original form, it would have been well deserving of continued popularity, but several additions and improvements have been made. The result is a compact, neat, well-printed book which gives a clear and balanced exposition of scholastic doctrine, eminently suitable for beginners, and which, further, gives useful references for more advanced and detailed studies.

#### DEVOTIONAL.

The Passion endured by Our Lord, the Passion made our own by love and sympathy, is the source of our regeneration and the basis of our life of grace and of glory. Accordingly, if all were as it should be, the thought of the Passion should permeate our whole spiritual existence. The Church, in approving of those great Congregations—the Passionists and the Redemptorists—keeps before us an abiding stimulus to this devotion, and to them we owe abundant means of keeping it in vigour. One of the latest is a large volume called **The Love of the Crucified** (Herder : 20s.), which two of his religious brethren, Fathers J. B. Haas and T. W. Mullaney, have translated from the German of Father Karl Clemens, C.S.S.R., and which consists of one hundred Meditations on various incidents and scenes of the Passion, founded on the writings of the Fathers and Doctors of the Church. They average seven or eight pages each in length, and contain a vast variety of spiritual instruction and illustration, arranged and made accessible by an excellent Index. An admirable book for its purpose, not only during Lent, but all the year round.

By means of a happy, if somewhat ingenious, blending of spiritual doctrine with the mysteries of the Rosary, Abbé J. Raimond has written an instructive book, **Je suis la Voie** (Téqui : 10.00 fr.). His method is to combine some special step in the ladder of perfection with each mystery—Vocation with the Annunciation, Novitiate with the Visitation, Profession with the Nativity, and so on, till, in the Glorious Mysteries, we come to the Life of Faith, Hope, Charity, and the Reward of Heaven. In this way we are shown how the Rosary may be made to sum up for the Religious all the degrees of his state.

A first volume of **Jésus, Lumière—Amour**, by Nazaire Faivre (Lethielleux : 15.00 fr.), treats of the Infancy and Hidden Life of Our Lord, especially in contrast with the dangers to youth in the present time. The style is that of discursive meditation, the author allowing his imagination to deal reverently with each scene from the beginning to the last days in Nazareth, keeping the Light and Love of Our Lord prominent all the time. For the historic facts he has been at great pains to ensure accuracy, in accordance with the latest evidence.

The work of the Blessed Sacrament in the soul of the devout

recipient is eloquently described by R. P. R. Gerest, O.P., in *La Vie Eucharistique* (Lethielleux : 15.00 fr.). The author adopts the symbol of Victory, and describes the conquest of human nature, its will and its heart, by faith, imitation, and union. Then he passes to the soul itself overcome by Christ, and becoming in its turn an "Alter Christus." How this is exemplified in the Eucharistic Soul of Our Lady is the subject of an inspiring Epilogue.

St. Jerome as a letter-writer was almost as "classical" as the Cicero whom he so much admired and, moreover, expounded a philosophy far more sound and fruitful than that of the cultured heathen. Dr. Denys Gorce, in the second selection of *Lettres Spirituelles de Saint Jerome* (Gabalda : 10.00 fr.), which he has translated, shows how the ascetical principles which the Saint expounded were put into practice by the ladies whose spiritual director he was, and thus incidentally paints a vivid picture of Roman society in the fourth and fifth centuries, before pagan ideals were finally overcome. "Les exemples," as this second volume is styled, demonstrates the unchanging nature of the Christian warfare against the three concupiscences.

It would be a pity to confine the month's devotions in honour of the Sacred Heart, which the Abbé A. David has preached and now prints under the title "*Dilexit . . . diliges*" (Beauchesne : 24.00 fr.), to the month of June. These "30 cantiques, 30 méditations, 30 prières, 30 lectures" will always be in season to nourish the souls of the faithful with sound doctrine and well-inspired devotion. The "cantiques" are from the pen of Blessed L. G. de Montfort, the promoter of devotion to Our Lady, and they reveal a new aspect of his holiness.

Father William Stephenson, S.J., has compiled, and Messrs. Gill & Son, of Dublin, have published, *A Book of Devotions and Prayers for Public and Private Use* (6s.), which is meant to stimulate corporate worship. For this reason the type is large and clear, and the margins generous, so that even in a dim light it will be readily usable. It includes the usual vernacular devotions—Rosary, Stations, Litanies—required at popular services, and with its handsome binding should win a general welcome.

#### HISTORICAL.

There are few more baffling figures in the early Church than Hippolytus, although Father Hugh Connolly and others by their researches have considerably increased the knowledge at our disposal. Mr. Burton Scott Easton has now translated *The Apostolic Tradition of Hippolytus*, with introduction and notes (Cambridge University Press : 7s. 6d. n.). It is a careful piece of work, based upon a sound study of the textual evidence available, and scholars will be glad to have such a reliable translation. There

is also much valuable matter in the introduction, which none the less can be used only with caution. Mr. Easton is hardly fair to Pope Callistus and his doctrine; we take leave to doubt whether he is greatly interested in Trinitarian controversy and schisms and other issues that seemed far more important to the men of that time than to "modernist" Anglicans of to-day. Indeed, his attitude towards Christ and His Apostles and Eucharistic beginnings is so sceptical that we rather wonder that he takes any interest in liturgy at all; in the long run liturgical studies will not profit by modern attempts to undermine their foundations.

**A History of the Great Chartreuse** (B.O. & W.: 12s. 6d.), written more than fifty years ago by a Carthusian monk, has been translated from the French by E. Hassid, and gives for the first time in English a detailed account of the fortunes of St. Bruno's famous Order (founded in 1084) in the mountains near Grenoble, and of the manner of life led by its members. "La Grande Chartreuse," alas! stands empty to-day, a monument to the anti-Christian injustice of the secular Government of France. Its inhabitants were expelled in 1903, and now live in Italy, near Lucca, but the spirit and rules of its founder are still vigorously alive, and even the secret of its famous *liqueur* has, through all vicissitudes, been preserved. The Order, the austere life of which has never attracted many subjects, had the singular honour of heading the glorious list of the English Martyrs, and now is represented here in England by the monastery at Parkminster.

Catholics have been well served in regard to the strange and tangled history of the Schismatic Churches of the East by Father Adrian Fortescue's large volumes, but they *are* large and discursive. Hence, the translation of Père Janin's handy yet compendious book, first published ten years ago, **The Separated Eastern Churches** (Sands: 5s. n.), by Canon P. Boylan, should be very welcome. The fate of those particular "separated brethren" should be the especial concern of those who are happily joined with the Centre of Unity, and participate to the full in all the plentiful means of grace and enlightenment with which Christ endowed His mystical Body. Nationalism, the very antithesis of Catholicism, is the evil spirit which has severed these hapless branches from the parent stem, and doomed them to gradual decay. After dealing with "Orthodoxy" in general, Père Janin takes separately each of the six ethnic groups, of which the Eastern Churches consist, gives their origins and history and numbers, and finally concludes sorrowfully: "Thus 172 millions of [schismatic] Christians whose ancestors were Catholics are at present separated from the See of Peter . . . the sum total of Catholics of the Oriental Rite is only eight millions—that is, scarcely 4.4 per cent of the whole. . . The Oriental problem, therefore, remains in its entirety after centuries of efforts to solve

it." At any rate, the knowledge necessary for a *rapprochement* is plentifully provided by this useful book: may it be read by the East as well as by the West.

#### BIOGRAPHICAL.

Adolphe Retté, one of the twentieth century French converts, is seen in all his vigour in **Au Pays des Lys Noirs**, a new and cheap edition of which has just appeared (Téqui: 10.00 fr.), with an Introduction by René Duverne. The mere Introduction is valuable, giving as it does the life-story of the author. The book consists of chapters on various experiences of Retté, with his commentaries on the pagan French world, in literature, politics, and religion. It was written as a warning to the youth of France, and is full of vivid lessons for anyone disposed to receive them.

A summary of the trials that beset the Church in France during the latter part of the nineteenth and the first twenty years of the present century is admirably set forth in the Life of **Monseigneur Mignot**, Archbishop of Albi, by Louis de Lacger (Bloud et Gay: 12.00 fr.). The Archbishop stands out as one of sound judgment, not carried away by his devotion to the Church so far as to ignore the good that may be on the other side. Modernism, the "Sillon," the "Action Française," the various social problems of the time, all come under his examination; one knows not which most to admire, the accuracy of his analysis, or the sincere soul of the man himself. At times he would have decided differently from the Holy See, yet always we find him conforming his will, and loyally obedient, to the authority he revered and loved more than himself. He was a true leader because he knew how to obey; the author has let us see both sides of a noble character.

The latest volume of the series entitled **Short Lives of the Saints for the Young** (Orphans' Press: 6d.) is that for the month of June (No. 6), which contains the Lives of many well-known saints whose feasts occur in that month. The treatment is scholarly, and the editor of the series, Mr. W. J. Cusack, is to be congratulated on maintaining a consistently high standard of accuracy and interest throughout. It might be remarked, however, that "the young" for whom these Lives are written would seem not to have been intended by the compiler to be younger than say, fourteen years of age.

The study of Pasteur as a man, and his contribution to modern science, has been much worked upon by many writers in France and elsewhere. Yet, a new volume, **Pasteur**, by C. d'Eschevannes (Téqui: 10.00 fr.), may be said to sum up what has hitherto been written, with not a little that is new. The author, in successive chapters, discusses the savant's researches in various fields, while giving at the same time a summary of his life. At the end we are shown his spiritual side, his loyalty to his Faith, and his edifying death. There are eight illustrations, with a long bibliography in

conclusion; altogether a compact account of one of whom both his country and his Church have reason to be proud.

## SOCIOLOGICAL.

As their *Year Book* for 1934 the Catholic Social Guild publishes a thoroughly revised translation, with Notes, an Index and a Bibliography, of **Quadragesimo Anno**. Previous versions have been found faulty in many places: this, which has been definitely "authorized," clears up various ambiguities and presents the Papal teaching in the most definite way (C.S.G., Oxford: 1s.).

In **La Charité dans l'Ordre social** d'après les Encycliques Sociales de Leon XIII et de Pie XI (Bloud et Gay: 5.00 fr.) M. Maurice Brillant provides yet another searching commentary on "Quadragesimo Anno" expressly directed to show the inseparability of justice and charity, and how both are an integral part of our duty towards God. The author is especially illuminating on the strictly fiduciary character of wealth, an aspect completely ignored under paganism, and lost sight of again wherever Christianity is weak. A short book (seventy-four pages), but full of matter.

## LITERARY.

His all too few contributions to our pages will have prepared readers who have a real appreciation of literature for the feast of good things to be found in Father Leonard Feeney's **Fish on Friday and other Sketches** (Sheed & Ward: 6s. n.). His delicate whimsicality shows on every page: one hesitates to mention Elia, but he *does* come to the mind; only the American humorist has a Catholic background, and a better chance, therefore, of bringing about those startling contrasts between the finite and the infinite with which Catholic life abounds than Lamb had. Each sketch has its own flavour, pathetic, ironic, merely witty. We know no contemporary who could have conveyed such an admirable and soul-searching picture of a half-baked Catholic as Father Feeney does in "Charlie Maloney." The literary *genre* is, one would think, unique; the continuous monologue of a scatterbrained salesman, wholly unconscious of his unsatisfactory state, is developed with extraordinary skill. But each of the whole series of essays would call for separate analysis, and space is lacking and time is short. Buy the book.

Miss Katherine Brégy, who is known over here as one of America's most graceful and scholarly woman writers, both in verse and prose, has republished from various magazines **From Dante to Jeanne d'Arc: Adventures in Medieval Life and Letters** (Bruce Publishing Co.: \$1.75). Her essays, eight in number, are from their choice of subject a rebuke to the craze for modernity, the latest discovery or the latest experiment, that distracts our

superficial age, for she has gone back to the ages of faith, and found in them much to entrance and instruct our present day. For the Faith never grows old: from its treasure-house we may bring forth things both fresh and familiar, as Miss Brégy so competently does. She starts from the rich mine of Dante, philosopher, lover and poet—a personality which the world has not yet exhausted—and dwells upon the high romance of sanctity as experienced by three women saints of the thirteenth century, St. Katherine, B. Juliana and St. Margaret. Legends like that of the Grail and of Tristram are studied with the sympathy that breeds understanding. She passes to the dark side of the turbulent Middle Ages in which sinners like Eleanor of Aquitaine attained an evil eminence, and then in "The Pilgrim's Progress" joins Mr. Alfred Noyes in "debunking" (*sit venia verbo!*) the puritan idol, John Bunyan. And, in a final essay, the last and the best of the book, she finds in the heroic career of St. Joan the sum of all that was best in medievalism and the dawn of modern days. The "Science and Culture series" has confirmed its right to the title by the publication of this remarkable book.

#### FICTION.

We should gladly recommend to the boys and girls of our colleges Mr. Francis Gérard's **The Scarlet Beast** (Ivor Nicholson & Watson: 8s. 6d.)—the story of the Second Punic War told with an intimate knowledge of history, topography and ethnology, but with an astonishing power of vision that welds all that learned apparatus into a living and colourful whole—except that its cult of realism is so pronounced as to make it unfit for perusal by immature minds. That is a pity, for the narrative gives a better insight into the opposing forces of the pre-Christian world than could the most erudite treatise. It is true that, as the Psalmist says, *Omnes dei gentium dæmonia*, but the most devilish were those whose cultus crept from the East to reach the nadir of putrescence in the hot Phœnician city of Carthage. Mr. Chesterton, in his masterpiece, "The Everlasting Man," which the author acknowledges as his inspiration, has described what it meant for Europe when the foul orgies of Baal and Tanit and the rest was swept away by the cleaner nature-worship of heathen Rome. The Punic wars, superficially a struggle for commercial supremacy, were really an anticipated Crusade, which saved Europe from the most terrible excesses of devil-worship. All this Mr. Gérard has made intensely real in what is practically a series of dramatic tableaux, but a certain lack of reticence, as if his brush were soiled at times with the filth he depicts, spoils a magnificent display of historical imagination.

Mrs. Oldmeadow has written a quite delightful book for children with the exciting title **Guttergrin the Gargoyle** (Washbourne



& Bogan : 5s.). It is full of incident and adventure, and the illustrations, by Miss Marie Keane, are beautifully done. Though written primarily for young children, elder sisters or brothers will be found unusually willing to "read aloud" to the little ones if this book is the one in demand. Tried on the young friends of the present reviewer it proved an excellent distraction from the depression following on influenza, the pictures alone with their bright colours being much appreciated. The publishers are to be congratulated on the admirable way in which they have seconded the efforts of author and artist.

## MISCELLANEOUS.

**The Children of the Lantern**, by "Lamplighter" (B.O. & W.: 3s. 6d.), is a charming volume designed to aid those who guide the footsteps of the very young *in viam Domini*. In these days when children are prepared for their first Communion soon after they have reached the age of reason, no little tact is required on the part of the teacher if the intelligence of these small people is to be awakened, and if a response is to be evoked commensurate with the deep importance of the occasion itself. We can hardly imagine anything more likely to be helpful than the instructions which "the Lamplighter" has outlined in these pages. They are plainly a record of experience, an experience with Italian children who have learnt enough English from their governesses to be able to follow simple conversations in that language. The conditions indicated impart a delightful freshness to the narrative, but the really valuable part of the book is its suggestiveness for those who would attempt to teach on similar lines. Many a mother, we venture to say, who realizes that it is her special privilege to lay religious foundations in the dawning intelligence of those who are so dear to her, will find the volume a godsend. Indeed, we believe that this photographic record of child psychology will be read by adults with even more avidity than by the little people themselves. Not the least attractive feature of the book is the abundant provision of graceful illustrations by "Robin." They could hardly be bettered.

**Three Centuries of American Catholicism** and **The Priesthood of Colonial Maryland** (Catholic University, Washington, D.C.) are both notable contributions made by Dr. Peter Guilday to our knowledge of the history of the Catholic Church in the United States. In the latter of these Dr. Guilday pays a very generous tribute to the work of the Jesuit Fathers of the old Society who kept the Faith alive in Maryland down to the suppression of their Order in 1773. He has availed himself of the researches of Father William Tracey and Father Thomas Hughes, S.J., but, as we should expect, the author imparts to these materials a freshness all his own. The first mentioned paper is an impressive address

delivered at the Baltimore Stadium Decoration Day, 1934. In this Dr. Guilday, *inter alia*, makes grateful acknowledgment of the canonization of the American martyrs and of the warm interest manifested by the five last Sovereign Pontiffs in the wonderful recent developments of Catholicism in the United States. We understand that not less than 100,000 Catholics were present at Baltimore on the occasion, who were enabled by loud-speakers to listen to the orator's address.

We get a strange impression, though probably, so far as it goes, a correct one, of Abyssinia and the Abyssinian mind from **The Abyssinian at Home**, by C. H. Walker, O.B.E. The author has been connected with Abyssinia for more than twenty years. During that time he has held conversations with the native people, and has taken down notes in their own language of what they have said. These notes he has translated literally into English, bringing them together under various headings, Birth, Baptism, Education, etc., so that in this book we have an account of the Abyssinian mind described by the Abyssinian himself. It is a strange medley of Christianity and superstition, and no doubt is a true portrait of the common type. But from other evidence we cannot help wondering whether there is not in the country a higher type, which sees more clearly, and maintains the Christian tradition more accurately than this otherwise excellent book would lead one to suppose.

Excellentlly illustrated by numerous and beautiful astronomical plates, the Abbé Reay's **Voyage dans les Merveilles de l'Espace** (Téqui: 11.00 fr.) provides a most interesting introduction to the study of the heavens, and is calculated to arouse in the young mind a profound sense of the grandeur of creation—and of the Creator.

It would be difficult to improve upon the presentation of the Benedictine Holy Rule as given in **La Règle de Saint Benoît** (Desclée: 9.00 fr.), translated and annotated by the monks of Maredsous. An excellent introduction discusses the text, history, and general content of the Rule; there follows an Analytical Table of the greatest use for reference. The Latin text is given at the foot of the page; above is a French version, with a summary of each chapter, the whole divided into the sections that are read at Prime in a Benedictine community. A good Index and Table of Contents at the end make the book invaluable to others besides the sons and daughters of St. Benedict.

Among many modern books on the Life and Death of Our Lord, the English translation of **The Death of Christ**, by Aymé Guérin (B.O. & W.: 3s. 6d.), deserves special mention. The translator has, unfortunately we think, retained the French divisions and subdivisions of the book, and has clung perhaps too closely to the French dramatic, or melodramatic, style; but no

doubt he has done this so that nothing of the original may be lost. For the author has been at great pains to realize exactly what did happen. An introductory chapter gives the Jewish background, a section entitled "the Gospels" prepares the way; we are then taken through the Passion by one who has an eye to detail and to dramatic effect. Occasionally we wonder at a statement; for instance, on what authority does the author say that Our Lord had "blond hair"?

Mr. J. Brittain, Librarian of Jesus College, Cambridge, has written a very entertaining as well as learned book on the somewhat dry subject **Latin in Church** (Cambridge: 3s. 6d. n.). With considerable skill he traces the ecclesiastical pronunciation of Latin through the ages, particularly in England, and decides that there is not, nor ever has been, one clearly distinct standard; perhaps the attempt made in our own times to discover the pronunciation of classic days—though that too varied with locality—may ultimately become the rule. But that day is far off: generally speaking, non-Catholic English folk pronounce Latin as if it were English, with the exception of the "Anglos" who sometimes emulate Rome, whilst Catholics either follow Rome or use Latin vowels with English consonants. It is interesting to learn that "to the English Jesuits belongs the distinction of using the nearest equivalent of the medieval English pronunciation of Latin." The humorous exaggeration discernible in Mr. Brittain's later pages does not detract from the value of a very scholarly little book.

All that is needed to appreciate fully the significance of the great Congress presently to be held at Buenos Aires is contained in an admirable booklet by Mr. E. T. Long, called **Latin America and the Eucharistic Congress of 1934** (B.O. & W.: 2s. 6d.). His object is to inform the pilgrim about the Catholic background of that immense Continent, which so far as it is "Latin," stretches beyond the Isthmus and embraces Mexico, and hence he considers the story of its conversion, and the varied fortunes of the Church in each of its many republics. The present state of Catholicism, the most interesting investigation which can occupy the visitor, is the subject of a carefully-documented chapter, which has to admit that the Church has suffered and suffers from many handicaps due to very various causes. But the Congress must surely start a new religious era in those vast and fertile lands, and bring what the Rite which it honours is precisely designed to create—a spirit of unity and peace. By a strange paradox South America presents at once the most striking example of concord established by arbitration and founded on religion, in the pact of peace concluded between Chile and the Argentine more than thirty years ago, and the worst instance of a groundless and senseless war—that being waged at present, with the aid of the War-Traders, between Bolivia and Paraguay, the original crime of which is intensified by the refusal of the combatants to hold an armistice, at

least during the Congress. Mr. Long considers also the ecclesiastical Art of the continent, and has some charming photographs of churches in illustration.

#### MUSICAL.

Rushworth and Dreaper (Liverpool) are to be congratulated on the production of **A Plainsong Copy-Book** (8d.), which should facilitate the work of teachers and students. An explanatory Preface would add to its usefulness, which is also marred by certain misprints, e.g., the incorrect printing of the Climacus in some places, and of the first group of the "Sanctus" on page 14.

#### REFERENCE.

No doubt there are diocesan Catholic Directories in France, and certainly an excellent *Almanach Catholique Français* is published in Paris, but apparently there has been nothing hitherto comparable to the **Annuaire Général du Clergé, de l'Enseignement et des Œuvres Catholiques en France** which MM. Lethielleux have lately published at 90.00 fr., or 100.00 fr. bound. It presents an encouraging review of the forces of Catholicism in a country which abounds in good works of every description, but has never been very conspicuous for co-ordination and cohesion. Its arrangement is simple. After some general tables, giving the nineteen Provinces and ninety-four Dioceses into which the country is ecclesiastically divided, with the names of their diocesan bishops, and enumerating the various "œuvres," whether educational or general, under the final control of the "Action Catholique Française," the *Annuaire* goes through all the dioceses alphabetically, describing in each case its administration with the various works carried on within its limits, their aim and personnel, and then surveys each several archdeanery, deanery and parish, giving the names of the clergy, secular and religious, and the number of the faithful. Such details fill the bulk of the 1,500 pages of the work, whilst the various "œuvres" are indexed in summary at the end. No general list of priests is given—it would be too enormous—but we find age, date of ordination, and other details concerning the clergy, which are not provided in our Directory.

#### MINOR PUBLICATIONS.

The **New Papal State** (C.T.S. : 2d.), by Father B. Williamson, gives a gossipy account of the various features of this unique little Kingdom which yet secures and symbolizes the sovereign independence of the Holy See. The wonderful little series of talks to boys on spiritual things called **Between Ourselves**, by Mr. J. O'Connor, is continued in a fifth issue. By the publication of Nos. 4, 9 and 26 of **Studies in Comparative Religion**, the series has passed its half-way mark. Attention may be called particularly to No. 26 on **Scholasticism**, wherein Father V. White, O.P., gives a valuable historical account of the growth of Catholic philosophy with

its various "schools," whilst rightly refraining from any attempt at defining what never became a homogeneous "system," and to **Anglicanism** (No. 30), by the Rev. A. Janssens of Louvain, which presents a fairly objective view of a religious phenomenon which has always intrigued and interested the foreign Catholic. The author disclaims any controversial purpose, but naturally has to point out how fundamentally different the Elizabethan Church was, and has continued to be, from the Catholic Church which it was meant to supplant in England. An English Catholic would have insisted more than Dr. Janssens does on the fact that what he calls the "genius of Anglicanism" is precisely what characterizes *all* non-Catholic Christian sects, viz., the repudiation of a Living and Infallible Authority commissioned by Christ to teach His flock all that it must believe and do in order to gain salvation. No amount of "Catholic" belief can make a body Catholic which repudiates such an authority.

In **St. Paul's Epistles to the Colossians and Philemon** Father Robert Eaton, Cong. Orat., continues his useful work of bringing the inspired writings home to the minds and hearts of the faithful. It is much to be desired that they should acquire the habit of reading, in well-annotated editions such as these, the most sublime teachings of our Faith. We are glad to see that he uses the Westminster Version freely to elucidate the text. **The True Church**, by Father Keating, S.J., is a revised and much-expanded reprint of a pamphlet originally issued in the smaller format: its argument is, briefly, to show that the description of His Church given by Christ in the New Testament is realized only in the Church of Rome. Other useful reprints are—**The Popes from St. Peter to Pius XI**, and the authoritative **The Catholic Attitude on the Education Question**, by Cardinal Bourne.

Father Martindale has really been inspired in his selection of "**Thoughts from the Imitation of Christ**" (B.O. & W.: 2s. 6d.) for every day of the year. Presented thus as small, clear-cut cameos, the simple, Christ-like "speech" seems even more striking than when read in the book as a whole. In his preface he says the *Imitation* is said to have more influence than any other book (apart from the Gospels), but adds this is said to be declining nowadays. If this is true we could not imagine a more sure way of its influence being regained than by the publication of this little book at a time, too, when imitating Christ is so much less "the fashion," alas, than even last century—with Modernism stalking unashamed in what purport to be "branches" of His Church. If the *Imitation* was only more read than it is, how quickly Christ's kingdom would surely grow! We cannot recommend this little book of "Thoughts" too highly to all Catholics—and Christians. The same firm have published at 3s. 6d. an excellent large-print version of **The Imitation** which is yet, though it contains Prayers for Mass as well and other devotions, very

neat and compact. The reprint (by an excellent and cheap photographic process) of Robert Hugh Benson's well-known little book **A Child's Rule of Life** will surely find a large sale, accompanied as it is by the charming illustrations (on almost every page) by Gabriel Pippet. Messrs. Longmans publish it at the very moderate price of 1s.

## BOOKS RECEIVED

(Reviewed in present issue or reserved for future notice.)

- ALEXANDER OUSELEY, London.  
*The Immaculate Conception*, in relation to the Miraculous Medal, etc. By John F. Carr, C.M. Pp. 99. Price, 2s.
- AMERICA PRESS, New York.  
*Catholic Mind*. Vol. XXXII, Nos. 16-18. Price 5 c. each.
- BONNE PRESSE, Paris.  
*Vie du P. Emmanuel d'Alzon*. Tome II. By R. P. S. Vailhe, A.A. Pp. 792. Price, 20.00 fr. Four "Romans." Price, 5.50 fr. each.
- BRUCE PUBLISHING CO., Milwaukee.  
*The Spiritual Legacy of Newman*. By H. R. Lamm. Pp. xxii, 234. Price, \$2.00.
- BURNS, OATES & WASHBOURNE, LTD., London.  
*Life and Works of St. Vincent de Paul*. Vol. I. By Pierre Coste, C.M. Trans. by J. Leonard, C.M. Pp. xxiii, 608. Price, 21s. *Readings and Addresses*. By Father Drinkwater. Pp. vi, 109. Price, 5s. *A Priest's Gleanings*. New edition. By V. McNabb, O.P. Pp. xii, 170. Price, 3s. 6d. *The Life of St. Philip Neri*. By V. J. Matthews, C.O. Pp. 117. Price, 3s. 6d. *Children of the Lantern*. By "Lamplighter." Illustrated by Robin. Pp. vii, 187. Price, 3s. 6d.
- CATHOLIC STUDENTS' UNION, Bombay.  
*Catholic Action*, Vol. I. No. 1. Pp. 93. Price, 1 rupee.
- CATHOLIC SOCIAL GUILD, Oxford.  
*"Quadragesimo Anno."* New English translation, authorized by the Holy See. With Notes, Index and Bibliography. Pp. 70. Price, 1s. n.
- CATHOLIC TRUTH SOCIETY, London.  
*Many Twopenny Pamphlets and Reprints*.
- CLAUDIO COELLO, Madrid.  
*España y la educación popular en América*. By C. Bayle, S.J. Pp. 308. Price, 12 pesetas.
- GILL & SON, Dublin.  
*A Book of Devotions and Prayers*. Edited by W. Stephenson, S.J. Pp. xxii, 128. Price, 6s. n.
- KEGAN PAUL, London.  
*The Vatican, Yesterday, To-day and To-morrow*. By George Seldes. Pp. vi, 439. Price, 15s. n. *Hindu Mysticism*. By M. Sircar. Pp. ix, 344. Price, 15s. n. *William Cecil*. By A. G. Smith. Pp. xi, 276. Price, 10s. 6d. n.
- LA CITE CHRÉTIENNE, Brussels.  
*Albert, Roi des Belges*. By Abbé J. Leclercq. Pp. 231.
- LETHIELLEUX, Paris.  
*"Veritas."* Vol. V. By R. P. R. G. Gerest, O.P. Pp. xiv, 500. Price, 20.00 fr.
- LONGMANS, London.  
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